

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



The Practicality of the Gospel

Wilford O. Cross

Page 11

U.S.A. SERVICE DEPARTMENT, INTERNATIONAL RED CROSS
At Geneva, Switzerland, the Red Cross maintains the General Information Bureau for Prisoners of War, with its small paid staff augmented by more than 5,000 volunteer workers. In the U.S.A. Service Department, communications such as the one [from Japan shown in the inset are rapidly translated and forwarded to anxious relatives in America.

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ANNOUNCEMENT

Church School Essay Contest

Sponsored by The Living Church

In Connection with its semi-annual Educational Issue

Subject: Christianity and the Peace, or some related topic.

Eligibility: All undergraduates in Church related primary or secondary schools.

PRIZES

FIRST PRIZE: One \$50 U.S. War Bond

SECOND PRIZE: One \$25 U.S. War Bond

THIRD PRIZE: \$10 in War Stamps

The 25 next best will each receive \$1.00 in War Stamps.

Judges: The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles; the Rev. Dr. Bernard Iddings Bell and Guy Emery Shieler jr., Religion Editor of *Newsweek*. Their decisions as to both eligibility and prize winners, and as to interpretation of these rules, will be final.

Regulations: Essays to be typed or written in ink in legible long-hand, on one side of the paper.

Length—500 to 1,000 words. The manuscript must be mailed and postmarked not later than midnight, March 31, 1944, to Contest Editor, *The Living Church*, 744 North Fourth Street, Milwaukee 3, Wisconsin, and received not later than April 7, 1944. The name, age, and grade of the writer, as well as the name of the school, must be attached to the manuscript. Accompanying the manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere.

Announcement of winners will be made in the May 14th Educational issue of *The Living Church*.

Christians and Political Life

TO THE EDITOR: As a corrective to some of the reasoning in Dr. B. I. Bell's recent articles, may I suggest the statement by the Archbishop of Canterbury called "What Christians Stand for in the Secular World"? This is more than a personal view of the Archbishop's. It represents a consensus of conviction as it has developed in England in recent years. It was first published in this country in *Christianity and Crisis*, February 7, 1944, and is now issued in leaflet form by the Federal Council of Churches.

The following paragraphs are in special contrast to what I take to be Dr. Bell's position:

"The most important thing about man is his relation to God and to other men. But his life has also been set in a natural order, which is God's creation. A fundamental duty which man owes to God is reverence for the world as God has made it. Failure to understand and acknowledge this is a principal cause of the present ineffectiveness of the Christian witness in relation to the temporal order. It is one of the chief points at which a fundamental change of outlook is demanded from Christians. . . .

"It has to be recognized that society is made up of competing centers of power, and that the separate existence of contending vitalities, and not only human sinfulness, make the elimination of power impossible. What has to be aimed at is such a distribution and balance of power that a measure of justice may be achieved even among those who are actuated in the main by egoistic and sinful impulses. It is a modest aim, but observance of political life leaves no doubt that this must be its primary concern.

"If Christians are to act with effect in the temporal order, it is necessary, as was said at the beginning, to distinguish more clearly than is commonly done between the two distinct spheres of society and Church, or the different realms of Law and Gospel. We also need a clearer and deeper understanding of the difference between justice, human love and Christian charity. The last transcends both justice and human fellowship while it has contacts with each. Associations cannot love one another; a trade union cannot love an employers' federation, nor can one national State love another. The members of one may love the members of the other so far as opportunities of intercourse allow. That will help in negotiations;

but it will not solve the problem of the relations between the two groups. Consequently, the relevance of Christianity in these spheres is quite different from what many Christians suppose it to be. Christian charity manifests itself in the temporal order as a supra-natural discernment of, and adhesion to, justice in relation to the equilibrium of power. It is precisely fellowship or human love, with which too often Christian charity is mistakenly equated, that is not seriously relevant in that sphere. When the two are identified, it is just those who are most honest and realistic in their thinking and practice that are apt to be repelled from Christianity."

(Chaplain) C. LESLIE GLENN,
Lt. Cmdr. (ChC), USNR.

New York.

Disclaimer

TO THE EDITOR: The Federal Council of the Churches of Christ in America asks the coöperation of the religious press in dispelling the confusion created by the use of a similar name by an organization calling itself "The American Council of Christian Churches."

The immediate occasion for the statement was the evidence that an ill-considered resolution recently made public by "The American Council of Christian Churches" is being erroneously attributed, in uninformed circles, to the Federal Council of the Churches of Christ in America. The resolution in question proposed that the government of the United States make a deliberate bombing attack upon the Shinto shrines in Japan.

When the resolution was first made public the officers of the Federal Council paid no attention to it. They assumed that readers would be fully aware of the difference between the American Council of Christian Churches, which was recently organized by a small group of ultra-Fundamentalists, and the Federal Council of the Churches of Christ in America, which has been in existence for thirty-five years as a federation of historic Evangelical denominations. It is now clear, however, that not a few readers of the resolution in question have been misled.

Particular cases in point are the Japanese-American papers, the *Utah Nippo*, issued in Salt Lake City, and the *Rocky Mountain*

THE LIVING CHURCH RELIEF FUND

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Miss Agnes Miller	5.00
St. George's Church School, Schenectady, N. Y.	5.00
Thank Offering	2.00
Anonymous, Fort Monroe, Va.	1.00
In Memory of M. P. A.	1.00

Total	\$4,007.22
Objective for Past Year	\$4,000.00

Balance for 1944	7.22
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China Relief

Mary E. Dryer	\$ 5.00
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Thank Offering	\$ 2.00
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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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STRICTLY BUSINESS

THE FOLLOWING is a condensation, or perhaps I should say a condensed quotation, from the fall, 1943, *Loomis Alumni Bulletin*:

Someone in innocent curiosity wondered aloud whether in the phrase, *St. John the Divine*, the last word is a noun or an adjective. At once there was a lot of firm opinion being offered. Half the contestants argued that *divine* is an adjective, meaning St. John was a very good man. The other half said divinity had never been ascribed to St. John and that it was a noun meaning the same thing as *minister*.

Never more than half serious, the battle raged until at last a letter was sent off to Bishop Manning in New York, who would surely know the answer, since he is the head of the Cathedral of St. John the Divine. The letter put both sides of the discussion, bringing in the suggestion of *divine* meaning the same thing as *minister*, but never hinting that the debate paralleled the arguments over free silver and slavery.

A letter came from Cathedral Heights, signed by the Rev. Canon Thomas A. Sparks, who was delighted to inform his correspondent that *divine* is a noun in apposition to St. John and means *theologian*. Toward the end of the letter was the gentle rebuke: "The word *divine*, meaning minister, is not one in current use among the members of this Church."

Dr. Barss immortalized the whole nonsensical dispute with the following:

Three cheers for the Canon of John the Divine,
In whom culture and courtesy meetly combine;
For when asked if *divine*, applied to that saint,
Was the same as *angelic*, he said, "No, it ain't."
I have looked in my books, and I worked like a Trojan,
And now can assure you it means *theologian*.
(May I add that with us 'tis a thing almost sinister
To say a *divine* when we simply mean *minister*.)"

FROM the Rev. W. A. Wilkins, now Lieutenant Wilkins, comes this comment: "After ten years as a vicar in Pasadena, California, I find myself holding forth as a chaplain here at Fort Custer and needing 'a lift' which I expect these books [he had ordered three] can give. Some 25 years of activity as Church School teacher, superintendent, lay reader, and ordained minister, priest and chaplain, make me grateful for the help which always has come from Morehouse-Gorham during Lent."

Leon McCauley

Director of Advertising and Promotion

LETTERS

Shimpo, both circulated among Japanese-Americans in resettlement areas and relocation centers. These newspapers, in printing the resolution, interpreted it as coming from the Federal Council of the Churches of Christ in America, and so erroneously concluded that it represented the main body of American Christians. Loyal Japanese-Americans

have been so painfully distressed by the resolution that the Federal Council's officers have felt it necessary to make a public disclaimer of any connection whatever with the resolution.

(Rev.) SAMUEL MCCREA CAVERT,
for the Federal Council of Churches.
New York, N. Y.

Everyday Religion

THE PRAYER BOOK AND SPIRITUAL HEALTH

IV. Facing the Future

By the Very Rev. J. WILLARD YODER

ON EVERY side we read and we hear of post-war planning. Politicians make promises, industrialists draw economic blueprints, religionists pass resolutions. A basic factor in all this concern is a real fear for what will happen in the future. The fear is both personal and social. It is personal because each wonders about the security of his own place in the post-war world. It is social because we want to build a new world order in which hate and war and conflict shall be no more.

What can an individual person do? How can he bring about such a future? Where can he turn for help? Where can he find that tranquillity of spirit necessary to steady him and nerve him for the tasks which lie ahead? As an athlete makes preparation by training and discipline to run his race, so the Christian prepares for his future through the training and discipline of the Holy Communion. He offers up to God not only himself but his worries, his fears, his anxieties, knowing that by the merits and death of Jesus Christ he may receive not only remission of his sins, but "all other benefits of his passion" (Prayer Book, page 81). When the believer sacrifices himself with Christ in the consecration and partakes of our Blessed Lord in the Communion the will of Christ now comes first in his life. Christ's strength and goodness are now his strength and goodness. As the water and wine are mixed never to be separated again so Christ will never separate Himself from us (Palmer, "What Mean Ye?"). There will be no room for worry, for fear, for envy, for hatred. The true communicant can face life unafraid. The future will hold no disintegrating fears. It is doubtful if it will hold any fears, but if it does, they will no longer disintegrate the personality. For Christ, who resolutely faced toward Jerusalem in spite of impending evil, now is a part of us. "Our sinful bodies have been made clean by His body, and our souls washed with His most precious blood, and we dwell evermore in Him and He in us" (Prayer of Humble Access, Prayer Book, page 82).

Thus far this seems to be a very personal, individual experience, but

really it is social in its implication and its significance. It is the Christian household's "breaking of Bread," a corporate meal. All classes and races kneel together, for we are all one in Christ, there being neither Jew nor Greek, slave nor freeman. The bread and wine of the Eucharist themselves are in their very origin symbolical of unity both with God and with one another being the unified products of many men's labor and of God's soil, sunshine, and rain. But the greatest unity is that of union with Christ and hence with one another through Communion with God. We are now children of God, bearing the divine imprint, and hence brothers and sisters.

To live the Eucharist is to accept our tasks for the future, to build the heavenly kingdom, beginning right where we are: it is to give meaning and form to the maddening maze of confusion all about us; it is to give serenity and patience in the midst of affliction; it is to live the Divine Plan in an ever widening circle of human relationships. Then if years pass and that divine utopia is not yet fully born, the Christian who is doing God's work here and now to give it birth, can with tranquillity leave the final results in his Father's hands.

With such sacramental union with God there can be no real defeat, and no abiding discouragement.

Reconstruction must be accomplished by persons of good will working together. Those persons who first come to the altar and then go to the conference table and to the economic parley alone carry the torch to light the way out of the wilderness of a pagan past. They alone can provide the means by which to bind up the wounds of nations when the present great conflict is over, and establish the kind of future the Creator intended. They, with all the faithful, great and small, working together in this sacramental unity, can indeed find "that peace which is the fruit of righteousness" and which comes only by the "way of justice and truth" (Prayer Book, page 44). To prepare sacramentally for our part in this expectant future is to face it unafraid—to possess our souls in spiritual health.

THIRD SUNDAY IN LENT

GENERAL

LEGISLATION

Income Tax Simplification

Officers of the Federal Council of the Churches of Christ in America are receiving numerous expressions of concern from Church leaders to the effect that the much needed process of income tax simplification may be carried out in such a way as to interfere with voluntary contributions to religious and charitable organizations, according to Roswell P. Barnes, associate general secretary of the Council.

Church officials are informed, Dr. Barnes said, that certain current proposals for simplification of income tax procedures, which would eliminate altogether the final tax return for a high proportion of taxpayers, would apparently leave no opportunity for the individual to claim the deductions for contributions to church and charity now permitted by law.

There is concern about the average deduction for presumptive contributions made automatically for individuals who use the much publicized short form. The average deduction is given to all individuals whether they contribute to church and charity or not. It is felt that many new taxpayers are not being properly or fully informed about their privilege under the law of deducting an amount up to 15% of net income for contributions made to church, charity, and educational institutions.

Dr. Barnes also indicated that church officials were expressing considerable dissatisfaction over current methods of collecting income taxes, which withhold in advance amounts larger than the tax liability and return excess payments only after the final return and considerable delay.

Many Church leaders now feel, according to Dr. Barnes, that it is necessary to safeguard the provisions of law, so as to continue the traditional American interest in voluntary contributions for religious and public causes. Throughout our entire history, Dr. Barnes stated, government has encouraged individual contributions to churches and voluntary educational and social enterprise, and it is important that all the local churches concern themselves about these issues now.

Lynch Social Security Bill Studied by Church Groups

While unanimously supporting the principle of extending old age and unemployment insurance to religious, charitable, and other non-profit organizations, religious groups are divided on giving specific

endorsement to the Lynch Bill, which would amend the Social Security Act toward this end. Support is divided on the issue of creating a separate insurance trust fund for religious and charitable organizations.

According to an explanation by its author, the bill proposes that every tax exempt organization which is an employer shall secure federal old age and survivors' benefit for its secular lay employees by insuring such an employee in a separate category to be known as the Federal Old Age and Survivors Insurance Trust Fund.

Payments to be made are designated as "premiums," which would go directly into the special fund without passing through the general funds of the Treasury and without requiring appropriation by Congress.

The Social Security Board has been named the collection agency, but it would be possible under the provisions of the bill for the Bureau of Internal Revenue to do the actual collecting.

Some religious groups maintain that this position is actuarially unsound. The objection is levied in part against the establishment of premium rates which are one half percent lower than those provided for other workers, although benefit payments are the same.

Congressman Lynch pointed out that non-profit agencies have no means of passing on the cost of the insurance to their beneficiaries or to those they serve, and he further stated his belief that the lower rate is "sound in the light of experience." General Convention in 1943 approved social security for lay workers in principle, but did not specify a particular plan.

Departments

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

FINANCE

The Presiding Bishop's Congratulations

The Presiding Bishop has sent a letter to all bishops and other clergy, expressing his satisfaction at the expectations for missionary giving in 1944. "In almost every case," Bishop Tucker says, "expectations for 1944 are higher than the actual giving for 1943. The totals of all expectations represent a great forward step and are larger than those of any recent year."

"Surely," the Presiding Bishop concludes, "this fine response is proof to all the world that the Church is willing to accept the challenge of the great task before it and that we, as individuals, are determined that the work of the Church shall go forward throughout the world."

With his letter, Bishop Tucker sent a complete statement of the 1944 expectations of all dioceses and missionary districts, showing a grand total of \$1,869,364. Budget giving in 1943 reached a total of \$1,483,043.

MISSIONS

Mary Allen to Go to Liberia

Mary DeHaven Allen, for the last 4½ years librarian at Virginia Theological Seminary, volunteered for missionary service upon hearing of the emergency at the House of Bethany, Cape Mount, Liberia, and has been appointed by the National Council. She will leave for the field during next summer.

Miss Allen was born in Des Moines, Ia., confirmed at Meriden, Conn., and her parish at present is Christ Church, Georgetown, Washington, D. C. She has a degree in music from the University of Pennsylvania, and a degree in science and a Master's degree from the Catholic University of America. Before coming to the Virginia Seminary, she tutored in high school and college.

Missionary Teacher Arrives From China

Recently arrived from China, Miss Venetia Cox, missionary teacher of the diocese of Hankow, visited Church headquarters in New York, making a brief stop on her way to her home in Winterville, N. C. She is anticipating her regular furlough on account of illness in her family.

Miss Cox was able to secure plane passage from Tsing Chen where she has been teaching in the Hankow Diocesan

Union Middle School and came from Bombay on a transport, making the whole trip in just a month. She had been in China since 1917, teaching both instrumental and vocal music to Chinese girls, first at St. Lois' School, Hankow, then at St. Hilda's, Wuchang, and finally in the Middle School, which has had two long distance removals to safe locations.

Like all the missionaries of China, Miss Cox hopes to return as soon as she can leave her family and conditions are such that she can go to the field.

EPISCOPATE

Consecration Service of Bishop-Elect Dun Arranged

The Presiding Bishop has taken official order for the consecration of the Very Rev. Angus Dun, D.D., S.T.D., Bishop-elect of the diocese of Washington.

The consecration service is scheduled to take place April 19th, at 10:30 A.M., at the Cathedral of St. Peter and St. Paul, Mount Saint Alban, Washington, D. C. The Presiding Bishop will be consecrator, with Bishop Sherrill of Massachusetts, and Bishop Tsu of Kunming, in charge of Yun-Kwei district in southwest China, as co-consecrators. Bishop Sherrill will be the consecration preacher.

Bishop-elect Dun will be presented for consecration by Bishop Hobson of Southern Ohio and Bishop Peabody of Central New York. The Litany will be read by Bishop Lawrence of Western Massachusetts. Attending presbyters will be the Rev. Charles L. Taylor, newly elected to succeed Bishop-elect Dun as dean of the Episcopal Theological School, Cambridge, Mass., and the Rev. John M. Burgess, chairman of the Department of Christian Social Relations of the diocese of Southern Ohio and rector of the Church of St. Simon of Cyrene, Lockland, Ohio. The Rev. John H. Fitzgerald, Brooklyn, secretary of the House of Bishops, will be registrar.

The Most Rev. Cyril Forster Garbett, Archbishop of York, and the Most Rev. Derwyn T. Owen, Primate of All Canada, are expected to join in the laying on of hands.

Iowa Committee at Work

A special nominating committee of three clergymen and three laymen will investigate four widely-known clergymen as candidates for Bishop of Iowa and will make definite nominations in at a special convention March 8th. The prospective candidates are as follows: the Very Rev. Elwood L. Haines, dean of Christ Cathedral, Louisville, Ky.; Very Rev. Claude W. Sprouse, dean of the cathedral in Kansas City, Mo.; the Rev. Everett R. Carr, rector of St. Peter's Church, Chicago; and the Rev. Harold L. Bowen, rector of St. Mark's Church, Evanston, Ill.

The Rev. Ernest Victor Kennan of Baltimore, Md., former Des Moines rector, was elected Bishop of Iowa at the convention December 1st, but he declined the office.

PUBLIC AFFAIRS

American-Soviet Friendship Meetings

By ELIZABETH MCCracken

Two meetings marking the 26th anniversary of the Red Army, organized in Russia on February 23, 1918, to stop the German army from marching into Petrograd, were held in New York on February 27th. The meetings were set at different hours in order that interested persons might attend both: the first in the afternoon at the Majestic Theater, and the second in the evening at Grace Church.

The evening meeting was of special interest to Church people. It was held under the auspices of the Greenwich Village Committee of the American-Soviet Friendship and was announced by the rector, the Rev. Dr. Louis W. Pitt as a "Salute to the Red Army." The large congregation presented a memorable combination of the conservative members of Grace Church, many of them descendants of parishioners who knew the Rev. Dr. William Reed Huntington and the Rev. Dr. Charles Lewis Slattery (afterward Bishop of Massachusetts) as rectors, and members of the Friendship who represented opinions which ranged from extreme conservatism to extreme radicalism. The program was opened by a message from Bishop Manning, read by Dr. Pitt, which was as follows:

"I join with you and all who are present at the meeting in paying tribute to the courage, devotion, and heroism of the Russian people and to the invincible spirit of the Russian armies which have played so great a part in our common struggle against the forces of Nazism and Fascism. Let our prayer, as Americans, be that after decisive victory is won we may continue in true fellowship with Russia and all our Allies and that a firm and just peace shall be established, a peace the provisions of which shall make impossible another such wicked assault and shall open the way for this to become a better and more Christian world, a world of justice, peace, and freedom for all men everywhere."

This message was heard with intent interest by all those present. This interest was equalled only by that accorded to the speech of Captain Sergei N. Kournakoff, author of *Russia's Fighting Forces*, which is being so widely read. Captain Kournakoff said in part:

"Perhaps of all peoples outside his borders the Red Army man admires Americans most. He remembers that American machines and engineers helped him toward his first steps in industrialization. He loves his American airacobras, jeeps, and trucks; and he wishes that he had more of them. He appreciates not only American food-stuffs but also every gesture of friendship and appreciation from across the Atlantic. To him to do things *poamerikanski* means doing things efficiently, quickly, boldly, and well."

Other speakers were the Rev. Dr. Guy Emery Shipler, editor of the *Churchman*, who has recently returned from a trip to England; the Rev. William Howard

Melish, son of the Rev. Dr. John Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, and his father's assistant; and Johannes Steel, the well-known news commentator. All paid high tribute to the quality and the achievements of the Red Army and the Russian people.

The meeting in the Majestic Theater was sponsored by the National Council of the American-Soviet Friendship. The principal speaker, Senator James E. Murray of Montana, aroused great enthusiasm, which expressed itself in applause and cheers. Senator Murray said in part:

"The United States and Russia will emerge from this war the most powerful military nations in the world, and, together with other peace-loving nations, they must arrange the future of the world so as to end wars forever. The unity which our two nations have cemented on the battle-field with the blood of our gallant sons must not only bring us victory but should keep us united in peace as well. Our two nations are both dedicated to the raising of the standard of living of our people. Once the aggressors are decisively defeated and lasting peace is firmly established, the people of our two countries will cooperate in an effort to make this a happier world in which to live."

"Enemies within our borders are still seeking to create confusion in the minds of our people by circulating false rumors about Russia's plans to desert the United States at some critical stage. Of course, the source of this propaganda is not hard to find. You can hear it over the short-wave radio from Germany and read it in Goebbel's outpourings. Today there is only one menace in the world—that is Hitlerism. We must not be distracted from our course by propaganda of any sort from any source."

There was an imposing array of speakers at the afternoon meeting in addition to Senator Murray. Among them were: Edwin S. Smith, executive director of the National Council of American-Soviet Friendship; Zlatko Balokic, president of the American-Slav Congress of Greater New York; Captain Alexander Belikov, assistant naval attaché to the Soviet Embassy; Lieutenant Colonel Ralph E. Ladue, USA; Karel Hudec, Czechoslovak Consul General in New York; Dr. Annette Rubinstein, director of Robert Louis Stevenson School; and Professor Ignace Zlotowski, professor of physics in Vassar College.

RACE RELATIONS

Detroit's Council of Churches Sets Up Interracial Code

An Interracial Code to serve as a guide for those who will re-think their interracial practices has been adopted by the board of directors of the Detroit Council of Churches. "This is done because it is felt that Christian Churches can no longer afford a pattern of segregation and discrimination since these are basically opposed to implications of Christian fellowship," states the pamphlet put out by the board. "The Board knows from experience

that where people worship, work, live, or play together Christian understanding increases and frictions are reduced."

In addition to taking a stand against racial discrimination, the board has recommended that each church establish a committee to implement the development of sound interracial practices and to stand guard against unfair incidents. Joint celebrations of the Holy Communion and other joint activities are strongly recommended, and it is urged that Christian Churches need to make positive efforts to serve all people equally within their geographical areas. "Where a particular racial group has set up a separate church, this should not be used as a reason for excluding members of the group thus served from other churches of the same communion," states the code.

The board advocates this interracial policy in regard to staff members and boards of church control and to relationships with other community organizations as well as to the members of the churches.

Harold Thompson Appointed to Interracial Planning Committee

Religious circles in Detroit have been buzzing happily lately over the appointment of Harold Thompson, a member of the executive council and of the trustees of the diocese of Michigan, as executive director for Mayor Edward Jeffries' interracial planning committee. The appointment, made with the full approval and hearty endorsement of Bishop Creighton of Michigan, came as the result of a unanimous vote by the members of the committee for Mr. Thompson.

Mr. Thompson has served for the past 15 years as public relations executive for the Detroit Trust Company and has long been active in the work of the diocese of Michigan. He is also president of the Pathfinders of America, an educational organization serving children of all races and creeds. He became well known throughout all the churches of Detroit last fall as general chairman of the United Church Canvass, first of its kind held in the city.

One of the most important matters to be considered by the interracial planning committee will be adequate housing for Detroit's Negro population. Housing Commissioner Charles F. Edgecomb stated at a recent meeting of the committee, "Either we must adopt a policy of adequate expansion for Negro housing, or we must frankly admit there is no room for our Negro population in Detroit. . . . The city council has designated us to advise them on interracial relations. The housing commission is too small and not sufficiently representative to decide such a matter of policy. . . . Between 40,000 and 50,000 Negroes are inadequately housed at present," he said. This situation has arisen as a result of the many thousands of Negroes who have migrated to Detroit in recent months to find work in the war plants and other industries.

Dr. Bruce H. Douglas, commissioner of health, pointed out that the inadequately housed Negroes constitute about a quarter of Detroit's Negro population.

WOMAN'S AUXILIARY

Career Possibilities in Church To Be Discussed

Students of Windham House, Woman's Auxiliary Graduate Training Center in New York, are conducting their own conference on the possibilities of a career in Church work, on March 19th. "We who are training for work in the Church," says the announcement, "would like to share some of its career possibilities with you who may soon be."

The tentative program includes a presentation of the vocational theme, a series of small group discussions, statement of opportunities in the Church's program, interest groups, and group discussion for planning.

DEBT

The Pay-Off

The present time is a good one for paying off debts, according to reports from all over the country. The building begun for Christ Church, Gary, Ind., in 1907, was freed from indebtedness by the final payment of a \$14,000 mortgage on December 30th. When the cornerstone for this building was laid in 1910, Gary was itself but three years old, and the parish only two years old. There were very few Churchmen, and those few had little money. They had plenty of faith in Gary's future, however. Now their faith is justified as the church building, located in the downtown section of the city, is free of debt, complete with parish house and chapel, all built of stone and well equipped.

In South Florida, meanwhile, St. John's Church, of Tampa, rejoices in having made final payment on its debt and in having the church consecrated by Bishop Wing of South Florida on January 9th. At that time a large class was presented by the rector, the Rev. George H. Bennet, for confirmation.

That same day St. James' Church, in New Bedford, Mass., had the former priest-in-charge, the Rev. Shirley B. Goodwin, instituted as rector of the now independent church, the parish debt having been paid off. The Rev. Mr. Goodwin was unanimously elected rector by his congregation.

At St. Timothy's Church, Roxborough, Philadelphia, a dedication festival dinner was held January 24th featuring the burning of a mortgage on the property. The guest of honor was the Rev. William John Hawthorne, one of the first scholars of the church school, and one of the first choir boys in the parish, who had returned for the celebration of the 50th anniversary of his ordination as priest. The Rev. Edmund B. Wood is the rector.

A "Victory Party" was held in St. Mark's Church, Detroit, on the evening of February 2d. This marked the complete liquidation of the parish indebtedness by means of a Gift Bond Drive. St. Mark's had incorporated as a parish during the year and had been admitted into

union with the diocesan convention the previous week. The mission is located in an outlying section of Detroit, and its growth since its establishment in 1938 has been steady and gratifying.

St. George's Church, Roseburg, Ore., is rejoicing in the payment of a debt incurred in 1939 when the new church was built. After the initial campaign for funds was over, a mortgage of \$6,000 remained, and it was hoped this could be retired in 10 years. Through the work of an energetic committee and with the Christmas offering and funds Bishop Dagwell of Oregon was able to provide, the debt was reduced to \$1,000. This amount has been given by the American Church Building Fund commission, so that the church can now be consecrated.

The American Church Building fund has also granted \$1,000 as a last payment gift for a fine new parish house completed in 1938 by St. Michael and All Angels' Church, in Portland, Ore. The Rev. Richard F. Ayres is rector. The original cost of the building was \$17,500.

Grace Church, Hinsdale, Ill., burned its mortgage at the parish meeting on January 13th and thus added one more name to the ever growing list of churches in the Chicago diocese which are debt free.

The Rev. R. J. Lee, the present rector, came in 1922 from Adrian, Mich. Since that time the parish has made \$60,000 worth of improvements and has cleared \$12,000 of indebtedness.

Burning mortgages is becoming as common as measles. But here's another burning story. Epiphany Church in Flagstaff, Ariz., burned its mortgage on March 2nd and thereby became free of debt. At the parish dinner the mortgage was burned as the people joined in the General Thanksgiving and the Doxology. The Rev. George E. Gooderham is the rector.

The loan was made to Epiphany in 1927 by the American Church Building Fund Commission.

An intensive drive over a 16-day period resulted in the complete elimination of an \$8,700 mortgage on Trinity Church, Swarthmore, Pa. The Rev. George Christian Anderson is the rector, and at the beginning of his rectorship a year ago, the mortgage on the church stood at \$11,000. The drive was carried on from February 3d to 19th, and stationery with the heading, "Mortgage Elimination Drive, \$8,700 to clear us from debt!" and the dates of the campaign was used.

RADIO

Fr. Bentley to Broadcast for Christians' and Jews' Conference

The Rev. Walter E. Bentley of Staten Island, N. Y., will broadcast a speech on "The Spiritual Potentialities of the Theater" over Station WQXR, 1560, about 1:00 P.M., EWT, March 19th, for the National Conference of Christians and Jews.

The Rev. Mr. Bentley is in charge of St. Paul's Church, College Point, N. Y., during Lent, while the rector of the church, the Rev. Benjamin Mottram, is on sick leave.

ARMED FORCES

Dr. Devan Resigns

From General Commission

Dr. S. Arthur Devan has tendered his resignation as director to the executive committee of the General Commission on Army and Navy Chaplains. The General Commission, with headquarters in Washington, D. C., was created in 1917, and is the clearing-house of some 30 non-Roman religious bodies in matters that pertain to chaplains in all branches of the armed services.

Dr. Devan soon after completion of his course as a Rhodes Scholar at Christ Church College, Oxford, volunteered as a chaplain and served overseas during World War I. He has served continuously as a member of the General Commission on Army and Navy Chaplains since December, 1928, and in 1941 was unanimously elected directors.

It is expected that action will be taken on Dr. Devan's resignation at a meeting of the General Commission to be held in Philadelphia on March 27th.

Course for Chaplains' Assistants

A comprehensive course for chaplains' assistants has just been concluded in Camp

the need for chaplains assistants to keep up to date on the basic use of firearms, pitching and striking tents, military hygiene, and field sanitation.

In addition, a thorough study was made of how enlisted men can be aided in unforeseen emergencies by the chaplain and his assistant.

HOME FRONT

Recreation Room for Service Men

The Service Men's Recreation Room at Grace Church, Madison, Wis., has been in operation since the early summer of 1942 when the semi-completed Truax Field received the first assignment of officers and men. The parish relinquished its use of the large and attractive lower floor of the Guild Hall to help meet a civic problem, and from the testimony of the men themselves the recreation room has been of real significance to the soldiers' life in Madison.

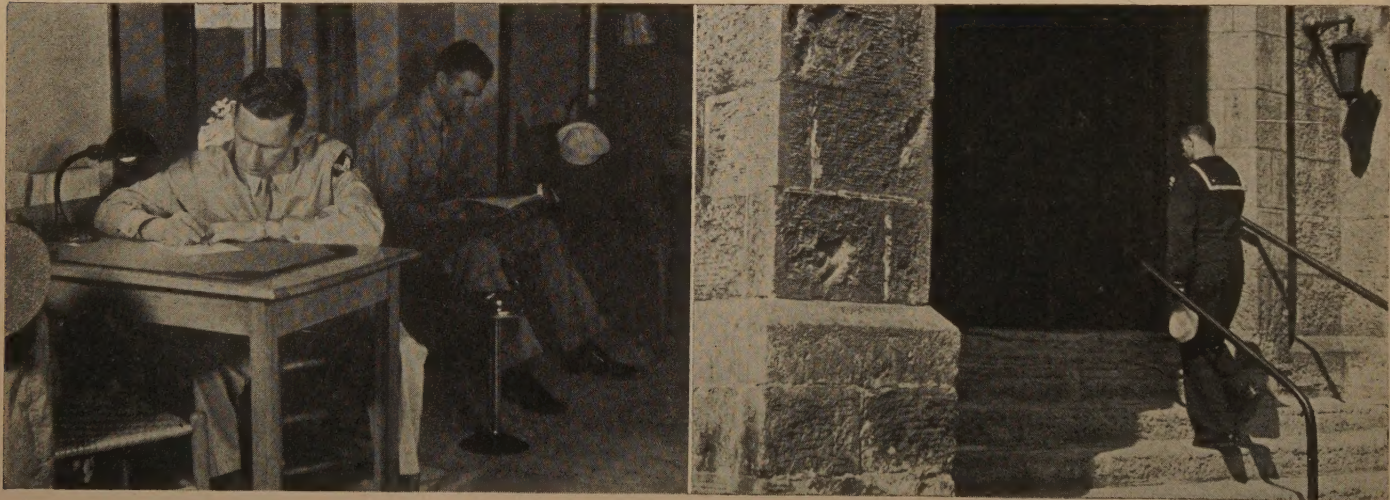
Located in the heart of the business section, the room is open daily from 7:30 A.M. until 10:30 P.M. and is in constant use. Attractively furnished with rugs, davenport, lamps, desks, radio, and lounge chairs, the room provides pianos, pool table, and ping pong table. Already two "juke boxes" have been retired from usage. Over 50,000 letterheads and enve-

have been served each Sunday night without charge to the men and women in uniform. After the supper entertainment and dancing are provided. Likewise on Tuesday nights dancing and refreshments have been part of the program of the room.

The \$2,325 contributed by the Army and Navy Commission for this project has been supplemented with \$1,125 contributed by the members of the parish.

While it is clearly understood that the project is "non-denominational," credit can be given to the project for many baptisms and confirmations among service men and women which have resulted from this contact with the Church. Since the departure of the Episcopal chaplain at Truax Field, the clergy of the parish have been holding two celebrations of the Holy Communion at the post chapels each Sunday.

The hostess in charge and the clergy of the parish have received many letters from men who have been in Madison and are now in every corner of the globe, expressing their appreciation of the friendliness and the good times provided by the Recreation Room. One wrote, "I am now a long way from Madison but the memory of the many, many pleasant evenings spent in the Guild Hall have carried me through much that has been difficult and unpleasant." And another wrote, "If the city of Madison is all like your Recreation Room, I certainly would like to come back there to live when this war is over."



SERVICE MEN'S CENTER, GRACE CHURCH, MADISON, WIS.: (Left) Approximately 50,000 letter heads and envelopes have been used by service men; (right) the church is always available for prayer.

Davis, N. C., under the direction of Chaplain John M. Joslyn of the Anti-aircraft Artillery School.

Although such courses are not officially formulated by the War Department a number have already been held in various army units throughout the country at the discretion of the posts' commanding officers.

The Camp Davis course covered all phases of chaplaincy work, including chapel duties, map reading, office management, and military correspondence, the chaplain's relation to the Red Cross, army emergency relief, customs and courtesies of the service, and registration of graves.

Considerable emphasis was placed on

velopes have been contributed by a member of the parish and used by the soldiers. Hundreds of dozens of cookies have kept the "cookie jar" filled at all times.

At the door a registration book is kept where those who wish may register their names and home church addresses, and their rectors are notified of their visit to the parish's Service Men's Room. Hundreds of army and navy Prayer Books and war crosses have been given out.

Since the opening of the center more than 10,000 service men have attended the Sunday night suppers prepared by the women of the parish. A hot dish, sandwiches, jellies, home-made cake, and coffee

Postwar Planning Committee

A Postwar Planning Committee has been formed under authorization of the city council of Oakland, Calif. It is working out a program which seeks to define and find solutions to problems of the transition period after the war.

A number of sub-committees have been set up, to undertake specific objectives of the program. The Rev. A. Donald Merrixx, rector of St. Paul's Church is head of the Social Welfare and Recreation Committee, which will endeavor to enlist the aid of churches, schools, welfare agencies and civic organizations in the community plan.

ENGLAND

Church Times Denounces Educational Bill

An editorial in the *Church Times*, well-known paper of the Church of England, states that the new Education Bill recently introduced into Parliament "verily and indeed establishes and endows a form of edissent in the state schools." It goes on to say that as the bill "forbids the teaching of and formulary distinctive of a particular religious denomination," every "corporate act of worship in the school must thus dissent from the catechism of the Church of England. . . . It is calculated to offset the efforts of those who sincerely believe in the distinctive witness and worship of the Church of England by creating a vast body of state-subsidized dissenters, while denying facilities to Church tax-payers for instruction in the religion of the Church."

"When the religion is thus separated from any kind of Churchmanship," declares the editorial, "one thing follows. It ceases to be religion and issues into an indeterminate humanism rooted not in God but in man, sustained not by faith but by agnosticism, and producing not the fruits of Christianity but ethical sterility."

As a remedy for these faults it is urged that the dual system be abolished and the management of all schools be put under the direction of the local education authorities. The editorial suggests that in large centers of population a certain number of schools be set aside as denominational schools of the different Churches, and that in single-school areas sufficient teachers be appointed or approved to give denominational instruction for all such as desire it.

Roman Catholics Fail To Obtain Amendments

Roman Catholic members of Parliament have failed to secure adoption of amendments to the Education Bill in an effort to provide "more equitable" treatment for Roman Catholic schools.

This was announced after conferences between the Roman Catholic members and R. A. Butler, minister of Education. The only concessions considered likely at this stage are the granting of loans either free of interest or at specially low rates for the reconstruction of present schools.

Revision of Church Service

"Services originally intended for congregations consisting of regular Churchgoers are not suitable for and are often unintelligible to those who only attend church on rare and special occasions," the Archbishop of York has written in the *York Diocesan Leaflet*, after referring to "an increasing demand for the revision of our Church service."

The Archbishop further stated that, although forms of service and additional prayers have been authorized for use at the discretion of the priest, and bishops are prepared to allow him considerable elasticity in his choice of suitable psalms

and lessons and in making minor changes, there is "grave loss when Sunday by Sunday the congregation are given, instead of the psalms and lessons appointed by the Church, an amateurish anthology of their vicar's 'favorite passages' of scripture."

"The immediate need is for some simpler form of service which can be used in addition to the Prayer Book services or as alternatives to the special services already provided. . . . They should combine with simplicity and directness the dignity and solemnity which should always characterize the worship of the Most High God. The occasional Churchgoer will neither be pleased nor inspired if on one of his rare appearances at Church he finds the service brought down to his spiritual level."

The Archbishop goes on to urge the importance of revisions of the baptismal office and the burial service, and expresses the hope that "the day will come when our Order of Holy Communion may be revised by common consent."

Urge Government to Speed Up Relief for War Victims

A resolution calling upon the British government to speed up measures on behalf of Nazi war victims was adopted at a public meeting in London sponsored by the National Committee for Rescue from Nazi Terror. The committee includes the Archbishops of Canterbury and York, the Moderators of the Church of Scotland, and the Free Church Federal Council, the Chief Rabbi, and members of all political parties.

The resolution declared that whatever other governments may do or leave undone, the British contribution to the work of rescue should be "the speediest and most generous possible, without delaying victory."

It urged the setting up of an organization with a full-time executive director similar to President Roosevelt's War Refugee Board, or, as an alternative, that such a director should be attached to an existing Cabinet sub-committee to ensure full cooperation with the Inter-Governmental Committee on Refugees, and bodies engaged in the task of rescue.

The committee further urged that special officials should be attached to British diplomatic missions in countries able to assist or to receive refugees and that the present utilitarian test of usefulness for the war effort applied to refugees seeking admission to a country should be supplemented by the humanitarian test of saving the largest possible numbers from Nazi persecution.

The principal address was delivered by the Archbishop of York, who declared that the destruction of great cities by bombing from the air was "horrible to think of but that it was far more horrible to think of the deliberate massacre, torture, slavery, and imprisonment of innocent men, women, and children."

The British government, he said, will receive widespread support for any steps it now takes to rescue some of these un-

happy people. Humanity and Christianity alone demand that every effort should be made while there is still time to rescue as many as possible.

"I have no doubt that the destruction of cities, even if containing buildings precious to civilization, is justified if this hastens the liberation of millions."

The German people, the Archbishop urged, should be informed of the crimes committed by their representatives and should be told that certain and stern punishment awaits those who have ordered and carried out "the crimes against humanity."

The Chief Rabbi, Dr. J. H. Hertz, asserted: "Our great foe is the ignorance of the rank and file of the people concerning the heartbreaking and utterly unprecedented horror of the situation."

GERMANY

Nazis Forbid Printing of Roman Catholic Liturgical Directories

For the second successive year the Nazi government in Germany has issued decrees forbidding the printing of Roman Catholic liturgical directories, on the grounds of a newsprint shortage.

In the absence of a 1944 liturgical guide, instructions concerning changes in the liturgy of the Mass and breviary prayers recited by priests daily are communicated through clergy bulletins, to which no new subscriptions are permitted.

BELGIUM

Bishop Protests Conscription Of Teen-Age Girls

Measures by German occupation authorities in Belgium to conscript teen-age girls for work in war factories were recently condemned by the Most Rev. Louis-Joseph Kerkhofs, Bishop of Liege, in a pastoral letter.

Girls of 15, 16, and 17 have already been called up in the Verviers district for forced labor in armament plants, the Bishop declared.

In certain towns, it is reported, the Germans have taken a census of all girls aged 15 to 18, whom they intend to deport to Germany.

CHINA

Report from Kunming

A cable to the National Council's overseas department sent by Arthur J. Allen, mission treasurer in Kunming, states that the Rev. Walter P. Morse has safely arrived there and that his medical supplies were expected to arrive shortly. He expects to go on to Hunan province.

The Rev. Quentin Huang, Mr. Allen adds, is recovering from a serious attack of typhus. Mr. Huang, formerly of Nanchang, has been on the mission staff since 1928 and in recent years has been carrying an extremely heavy burden of work in the new center at Kweiyang, free China.

CANADA

Fr. Palmer Discusses
Mission Methods

By HAROLD A. BALL

How the church can be brought to unchurched dwellers in remote rural districts is a problem to which the newly reorganized Anglican Laymen's Association of the Halifax, Nova Scotia, deanery is at present giving attention. On February 27th, some 300 members of the association and their friends heard of possible solutions to the problem from one who has achieved notable success in this field, the Rev. Roland F. Palmer, S.S.J.E., provincial superior of the Society of St. John the Evangelist in Canada.

Fr. Palmer's account of the success which has attended the efforts of his community at Bracebridge, Ontario, during the past 15 years, not only in the spiritual realm, but also in enriching the economic life of the people, aroused intense interest among his hearers and inspired the determination to inaugurate some similar plan in Nova Scotia.

It is said that there are many thousands of people in the province of Nova Scotia who nominally owe allegiance to the Anglican Church, but who for various reasons have become separated from her ministrations. Depopulation of some rural communities to a point where they are unable to support a settled rector is seen as largely responsible for this condition.

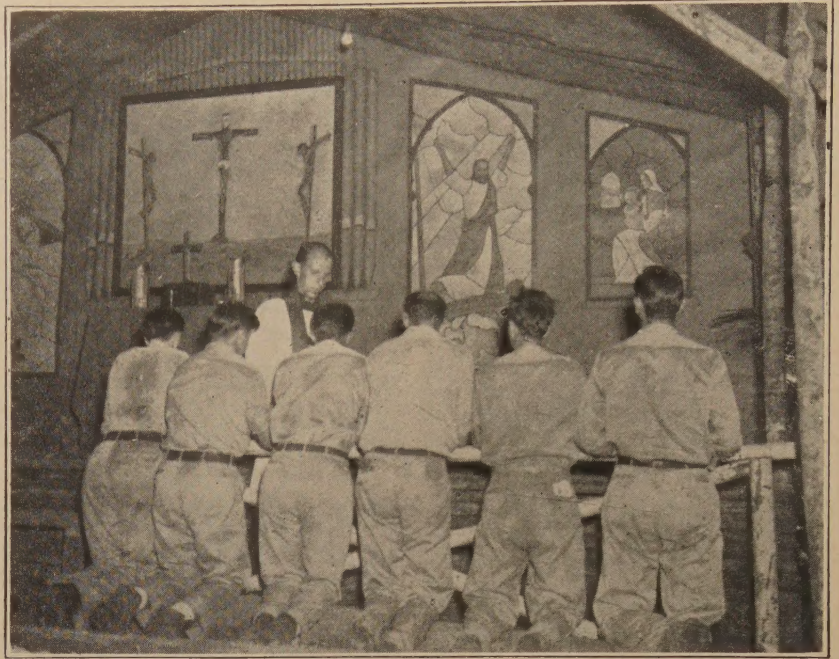
Another factor in the weakening of some parishes was the withdrawal of the Society for the Propagation of the Gospel grants toward the rector's stipend.

Fr. Palmer gave the laymen a lively account of how he and two other members of the order went to the diocese of Algoma in 1929 at the invitation of Bishop Smith and of how the work in the abandoned region in which they settled has grown and prospered. The community now numbers 15 members, and much of the manual labor of building their monastery and church was done by the fathers' own hands. They went to Bracebridge, Fr. Palmer said, with not much more than their prayer books and their toothbrushes in their pockets.

One method he described for the building up of church life was "associate missions," under which groups of clergy live in a central place during the week and radiate out over the countryside on Sundays with the Church's sacraments and teachings, "like the heart pumping the life blood out and bringing it back again."

The last Dominion census gave the Anglican population of Nova Scotia as about 90,000. Parish records give no more than 70,000 active members, it is said. This means that there are some 20,000 people in the diocese who profess and call themselves Anglicans, but who are without the ministrations of their Church.

Allowance must be made in these figures for those who lack the Church's care because they are too indolent to avail themselves of it—a situation not peculiar to Nova Scotia! Many others are not sufficiently instructed in the Anglican communion's place as a member of the Holy



Fr. Wilder, author of the accompanying poem, administers Christmas Communion at a Navy altar.

CHRISTMAS 1943

HOW can you, padre, speak to me
Of Love and Joy and Peace?
Where are your eyes!
Where is your heart!
That, knowing where I have been
And where I soon will be,
You still can say that unto us
A Saviour has been born?
To think that such a thing could be,
To say, at such a time as this,
That Love is stronger far than Hate
Is to my mind the sheerest cruelty.
Go! Let me be! Take somewhere else
Your blinding, mocking lie!"

Somehow I could not hear
These words he cried,
For through his tears of pain
There spoke another voice,
A voice that whispered
What only Love can say.

"This is My body which is given for you.
This is My blood which is shed for you."

LESLEY WILDER.

Catholic Church to have a proper pride in attending their parish churches. While still declaring themselves Anglicans, perhaps because of family tradition, they drift to other churches because they "like the minister," or because the social side of church life is more to their taste.

Whatever the causes for the loss of the 20,000, it has become the concern of the Laymen's Association to bring them back to the fold. Under their new president, Sidney Pattillo, they hope to start a move-

ment throughout the diocese to that end.

Fr. Palmer's name is a familiar one to many Churchpeople East and West in the United States. He began his novitiate at the Cambridge, Mass., house of the Society of St. John the Evangelist in 1919, was subsequently novice master for two years and later superior of the order in San Francisco. His present bishop in the diocese of Algoma, the Rt. Rev. George Frederick Kingston, is the Bishop-elect of Nova Scotia.

The Practicality of the Gospel

By the Rev. Wilford O. Cross

IN OUR Lord's day the region of the Sea of Galilee was idyllic. The blue lake lay in a trough under low green hills. The skies were sun-drenched and the air bland and balmy from the vapor of the lake. Little waves broke musically on the tawny sands at the foot of the sloping olive groves. The white facades of houses in the many clustering Greek villages glistened in the perpetual sunshine. Colorful lateen sails bobbed about on the lake as fishermen went about their ancient art. Here, in this cup among the hills, on the beach, in the white towns, up the vine and olive crested hills, or on the gentle waters off the lake itself; our Lord talked to fishermen and farmers and wayfarers of the tolerant, easy going world of Galilee.

This rural, sunny background, so very different from the grim rugged background of Jerusalem, has given to the teaching of Jesus an idyllic atmosphere. His teaching itself, of course, was latent poetry. The sayings and the parables were highly imaginative, cryptic, and dramatic. Form and content, against the dreamy life of lake and watercraft, are of the stuff of which poetry is woven.

This has always made it easy to say that Jesus was an impractical poet—and, once that has been said, to add that his teaching was not of or for this world, and that it cannot be lived in this modern world of steel. Would-be realists pronounce the nasty verdict, "Beautiful, but impractical." Others have gone further and said His gospel is for slaves, and is the glorification, not of the conquering strong, but of the degenerate weak.

JESUS' TEACHING

To a Jew of Jerusalem in Jesus' own lifetime much of His teaching must have seemed impractical. To love God and to love one's neighbor were to the Jew familiar concepts. These were Old Testament words, familiar to lip and ear. But Jesus had a way of making these traditional councils of perfection foreign and seemingly unworkable. Neighbor had always been, in Old Testament thinking, one's fellow Jew, or at the most remote the familiar God-fearing "stranger within the gates." But Jesus classed even Samaritans as neighbors, and made them out to be good neighbors at that. This was unthinkable. The Samaritan was almost a quarter-Jew, more or less, a renegade in religion, and a disgrace to the blood of Abraham. Samaritans were lower than the swine on the Gadarene hills. Jesus would even make Pontius Pilate, the oppressor, a neighbor. He went further; He made the tyrant Quislings, the publicans, who collected taxes from Jews for the conquering Roman, one's neighbor, and put the matter to the test by eating with them in public. And into the wide inclusive circle of the children of God came harlots with braceleted ankles and a rash waste of rare ointment. Jesus said that even they would enter into

the kingdom before a good Orthodox Jew. All bars were down. Jesus for the love of God had included all breathing human beings in the widest possible circle of those who were to be loved and cherished. To the Jew this was unthinkable.

And to the Greek in the world beyond the little province of Judea, the teaching of Jesus must have sounded at first most unreal. Under the ruthless hand of Rome the Graeco-Roman world of Caesar's empire possessed a unity of order. But there was no unity of head or of heart. Universal neighborliness was not easy in that pentecostal world of many tongues and skins and bloods and faiths.

SLAVE AND FREE

First of all there was the great fundamental cleavage of bond and free. Three-quarters of that world, or nearly so, lay in chains. The source of power of the whole economic system from wheat field to grinding stone to galley was slavery. The primary motor was the muscles of the human back. It was most difficult in such a world, wherein repression and cruelty were taken for granted, for free and enslaved to be neighbors together in the love of God. "There is neither bond nor free," cried Saint Paul, lifting his voice against this devious and harsh fact. It was only at the Christian altar, and, if human nature was human nature then, not always there, that shackled and unshackled could be bound close in brotherhood.

And there were other matters—plagues to the early Church, thorns in the tender flesh of her harmony. There were Jews who could not eat the food of Gentiles. There were Greeks who, having lost the great empire of Alexander's provinces, had now won, by the generalship of their philosophers the provinces of the mind, and therefore looked down, out of a great height of intellectual snobbery, upon the untutored and uncouth barbarian. And there was the master-race of those days, the Romans, to whom the whole earth was but dust under chariot wheels, and who by scourge and cross had made the whisper of Caesar the prevailing word.

Into this world of conflicting races and creeds and classes and jealousies and deep smoldering hate, came the gospel of wide neighborly love, and to Jew and Roman and Greek and Barbarian alike, it must, at first, have seemed but a frail poetry from the far-off Galilean Lake where it was first given to fishermen as they sat mending their nets.

But as history unrolls the scroll, the gospel of Jesus seems far more practical than it could have seemed to Jew or Greek. Our view of the world has become large enough and real enough so that it serves a fitting frame for the wide teaching of Jesus. Indeed, that teaching has become the only teaching that really fits the enlarged frame of our world. The key word to our new thinking is the word

"global." At last we are seeing the world as He saw it, or, at least, seeing it as a whole. We are beginning to think of all mankind as members of a world family. People everywhere, and of all classes, are bound together, both geographically and economically, as the peoples of the world have never been bound before. Human beings everywhere have been brought closer together than at any time in previous history. All the improvements in transportation and communication have welded the whole globe into one integrated whole. The world family is one now, in geography and economics, but alas, not in spiritual unity.

Strange that it takes the airplane and the bomb to show us how eminently sane the teaching of Jesus is. There can be little doubt that it is better to love your neighbor, and teach him to love you, than to take to the cellars and have him bomb your city to flame about your ears. We have discovered that hate is not a conquering or virile force, but an acid corrosive of all human values. It does not send men forth with proud heads, but sets everyone to grovelling on his belly in holes in the ground. The survival of the fittest is a most erroneous doctrine, if the fit are those who crawl lamely out of cellars to rebuild the ruins of a blown-up world. In a world made small by the airplane, and desolate by bombs, love and peace and harmony are not impractical words, but are more rare and precious than rubies. In a world like ours neighborly love on a universal scale is not vague poetry; it is profound common sense.

THE FOLLY OF WAR

War has become the most hideous of all our follies. The useless destruction of precious young lives, of countless economic wealth, of time, and of human energy, in a war of universal extermination waged on land and sea and air, should bring home to all of us that doctrines of "mastery" and conquest are a colossal fraud. It is unreal to destroy so much to gain so little. That they who live by the sword perish by the sword is a truth that has come at last crashing through the roofs of civilians. Formerly it was learned by men in uniform who died bitterly outdoors alone and could seldom impart their wisdom.

Only the ways of peace are in the end profitable or livable. Coöperation, which is intelligent love, can alone produce the creative human life, the life abundant. And though peace is implemented and made actual by political treaties, it has really but one foundation, and that foundation is the will to peace in the hearts of men and women everywhere in all nations. Peace must be hatched in will and heart and mind and thence take to the wings of treaties and pacts to fly over the earth.

And behind this will for peace in the heart of individual Russians and Britons and Germans and Americans there is

needed not only a geographic conception of the world as a globe, but a vivid perception of mankind as a family, bound together as one blood, united in living together without destructive madness.

The teaching of Jesus, our Lord, is not a remote, far off didacticism. It is a teaching that fits into the iron necessities of this much bombed world. It alone can save us from the uncreative terror within ourselves, and redeem us for the task of building a world according to the plan of God. In a global world loving your furthest neighbor is not idyllic; it is profound common sense.

SOCIAL STRUCTURE

But the sorry years have not only annihilated distance in geography. We have learned something also of social structure. We have discovered that man and man in the tribe, in the town, in the city, in the factory, is closer linked than the 19th century ever contemplated. It is not only interesting to know how the other half live; it is salutary. Medicine and sociology and the ministry of public health have taught what we knew but had not learned and realized sufficiently enough. We have learned how close people live to each other even when thick walls and long streets separate them. Bad housing, slums, unsanitary conditions, low standards of living and nutrition, and every kind of economic impoverishment and exploitation, produce areas that breed crime and disease as the sea spawns fish. The happiness and well being of all of us are threatened by the bad drains of X street. It was possible in the last century to be an intelligent man and not be expected to care how Negro tenants lived on X street. It was good enough for them and they could use no better. So men stood at the gravesides of their own children who did not realize that untimely deaths often have their beginnings in the lack of sanitation in X street. Today we know and realize and are concerned. We know that loving our neighbors in terms of insistence upon plumbing and decent housing and medical service and a decent standard of life is common sense. We have become acutely aware that health, like the air we breathe, is a common concern. We know that none of us can live unless all of us have enough income to buy and use what each of us make or sell. We are linked together, like so many Siamese twins, in a common social and economic destiny.

In such a world the teaching of our Lord that we must be as much concerned about all our neighbors as ourselves is the only real and sane philosophy.

AS GOD SEES IT

Coming to live huddled together in our crowded cities, jammed together in apartments, subways, and squares, has taught us how close we are knit together in mutual dependence for life and health and daily bread. Taking the wings of a swift plane and forging aloft to the point where we can see this little planet as God sees it has opened our eyes to the compact unity of this planet. We have come, at long last, to see the world somewhat as God sees it, and mankind as God sees it. And as we see in this wider way the words of Jesus become stark reality.



EASTER FLORAL ARRANGEMENT: *At the Church of the Transfiguration, New York*
The flowers center the onlooker's attention upon the altar. Mrs. McClinton is the author of a book on *Floral Decorations for the Church* which will be published this spring by Morehouse-Gorham Company.

Church Decoration for Easter

By Katherine Morrison McClinton

HOWEVER simple our floral arrangements may be during the year, Easter is the one festival that seems to call for a profusion of flowers. Gardens are beginning to bloom and flowers are plentiful at the florists, and we have a natural urge to bring the beauty of nature into the church. The joy and exultation of the Easter message is echoed in the beauty of flowers. Indeed, the proper use of flowers can certainly add to the beauty and impressiveness of any service.

Easter, because of its spiritual significance and the fact that a white frontal is usually used, suggests the use of gold and white flowers, but other colors may be used. Although Madonna lilies are the tradition, calla lilies may be effectively used and also any other white flowers which may be available. Snapdragons, white roses, carnations, azaleas, tulips, lilac, bridal wreath are all suitable for Easter. To be effective flowers should be arranged with plenty of green foliage and when flowers happen to be scarce a few blossoms against a basic background of foliage will give a good effect.

Church decorations should be chosen and arranged so that they can be seen in the back pews of the church. For this reason, flowers large in scale such as lilies are more suitable than such flowers as violets or sweet peas, unless the latter are massed so that they appear as large blossoms. What is known as a mass arrangement is better than a line arrangement, for a line arrangement, such as spreading peach

blossom branches would not carry at a distance. The line of the branches would be lost against the background and the color of the small blossoms would be lost at a distance.

THE ALTAR

All decoration should lead toward the altar as the center of attention. The eye should be led from the nave of the church to the chancel and from the chancel to the sanctuary and finally to the altar itself. Thus the main points of accent in church decoration are: the entrance to the chancel, the entrance to the sanctuary, the sides of the altar and finally the altar and the very cross itself. If the largest and brightest flowers are placed at the chancel entrance instead of near the altar the sequence is broken. Perhaps the most dignified and dramatic decoration uses greenery, with flowers only at the points of accent in the sanctuary and near the altar.

Dignity, and richness, and devotion, are best expressed by a formal symmetrical plan of decoration using pairs of flower arrangements which balance each other.

Flowers are never placed on the altar itself but may be placed on shelves or retables at the back of the altar or at the sides of the altar or in niches at the sides of the altar. Church custom makes these restrictions, but there are also artistic restrictions which call for good taste in the person arranging the flowers. Flowers should never be so tall that they break into the subject matter of a painting or

triptych above the altar. If the altar is backed by a dorsal curtain, the height of the flowers is determined by the size of the vases, the candlesticks, the cross, and the proportions of the altar and becomes a matter of artistic values rather than liturgical custom.

There is no rule regarding the number of vases of flowers to be used. In some small churches more than two vases would be unsuitable, while larger churches and an elaborate service allow more flower arrangements. Flowers, however, should never be fussy but should always be simple and dignified. Too many flowers cause confusion and sometimes our churches are made into veritable green houses and we almost lose sight of the symbols of our service. This is the reason a simple plan which includes not more than three varieties of flowers is more appropriate and will have less chance of distracting attention from the service.

TRIANGULAR ARRANGEMENT

Flowers should be arranged simply but they should be arranged according to plan and not just stuck in vases. No matter how large or how small the arrangement there should be a definite center of interest. The simplest and most effective type of flower arrangement for church decoration is the massed triangular arrangement. Large blossoms placed in the center and near the mouth of the vase may be backed with smaller longer stemmed flowers and these flowers may be given a background of foliage which will enhance the beauty of the flowers and make the arrangement effective from a distance.

The choice of vases and containers is another important item. Those for the altar are a part of the altar accessories. As such, they usually harmonize with the candlesticks. There are often a pair of brass or silver vases that can be used with a somewhat formal arrangement of flowers. If more vases are required it is best to use glass or some material such as pottery that harmonizes with the wall so that the vases will not attract too much attention. When using large urns or vases for other parts of the church you will find that heavy pottery or alabaster urns or bronze vases set on sturdy bases are most satisfactory. Never use vases with design for decoration of any kind and do not use vases of any strong color that might detract attention from the flowers or from the decorative scheme as a whole.

Candles can add to the effectiveness of the scene. The height, the size, and the number used will be determined by the liturgy, but they also should be carefully studied and planned for effect in the decorative scheme. Many churches would lose their effectiveness if it were not for the extra light and charm of candles properly placed at the altar. Large candelabra with single candles or groups of candles may also be used in the sanctuary. The candles on either side of the altar should always balance each other in number.

Flowers have long been associated with worship, but to make them more important than the service is a mistake. Since flowers are an accessory, they should not exclude the view of the pulpit or the choir, and of course, not of the altar. If flowers are placed on the altar, they should be subordinate to the cross. The cross should

be placed highest and the flowers should lead up to it.

Remember that no matter what your scheme of decoration is, the eye should be led to the front of the church where services are taking place and the climax or focus of the decoration should be placed at the altar.

This year more than any year for some time, there will be many who will want to give memorial flowers for the Easter service. However, in order to prevent the confusions and disorder that different varieties and colors of flowers give to a decorative scheme, it is well to make plans in advance. Decide what kind of flowers and greenery are to be used and announce

your plans in the church bulletin. Then those desiring to give memorial flowers may contribute to the Easter Flower Fund or they may give one or two dozen of the variety of flower the Altar Guild plans to use. There are some that will object to this, but surely not after they have seen the great improvement and effectiveness of following such a plan.

Indeed, the era of uninstructed placing of flowers in the church is over. We are tending toward simplicity and many churches, particularly those with liturgical altars, are simplifying their floral decorations as well and no flowers at all are considered better than the wrong use of flowers or flowers badly arranged.

The Coming Task of the Church

III. The Blessing of the Natural

By the Rev. William G. Peck

SOMEWHERE in one of his more recent books, the Archbishop of Canterbury makes a humorously critical reference to the notion that God is "chiefly interested in religion." I suppose it is a widespread assumption among religious people. It is quite easy for a member of the Church of England to fall into ways of thought and speech which really assume that God is a member of the Anglican hierarchy, with a distinctly clerical view of life; but this, of course, is heretical. Yet on the other hand, it is equally heretical to think of religion as a cultural sphere, precisely as one thinks of other cultural spheres, and on the same level with them. The attempt to regard religion as "a department of life" has been one of the main causes of our modern confusion.

Here, then, we seem to arrive at a dilemma; but the solution of the problem is not very difficult. God is interested in His whole creation and its activity, but it is in religion that this is declared. It is in religion that the sacred significance of the genuinely natural employments of men is realized. Thus we see that a religion which limits itself to declaring its own sacred significance, and does nothing to bless and sanctify the other fields of human action, is weakened, introverted religion.

Religion has no commission to dictate to life. The Renaissance claim for the autonomy of the various cultural spheres was not unjustified, though it unfortunately left those cultural spheres unrelated, and thus led to the confusion of the hierarchy of human values. It wished to regard religion merely as a "department." Yet later medieval religion had tended to put secular life in a strait jacket, by practically denying the autonomy of the instrument in any sense. But it is not the task of religion to run the world. It has no authority to be a dictator. Its task is to illumine the world and to show how man, in all his works and ways, is intended by his created and redeemed nature to glorify God.

This is the recommendation neither of a pietism remote from the day's work, nor of a false theocracy which attempts to control the day's work for the advantage

of an ecclesiastical institution. The priesthood of the Church, sacramentally exemplified in the priesthood of its ordained ministry, must reveal and make conscious the natural priesthood of man as his profoundest human characteristic. We must show that the true humanizing of life depends upon this natural priesthood becoming active in man's common concerns. Priesthood, the Church's priesthood of the sacred ministry, when it has been strongest and healthiest, has known this, and has expressed the knowledge in its behavior toward the natural life of the community.

Christian priesthood loses its own meaning when it attempts to deal with man as pure spirit, for man as pure spirit does not exist. It is a complete fallacy to suppose that a man is "natural" upon some levels of his personality, and "spiritual" upon others; as if, as spirit, he dwelt only on the top of his manhood, or perhaps entirely on the roof. A very little reflection will show that this is a false account of the human creature.

Man certainly shares a natural life with the whole animal creation. He has a body which can be submitted to chemical analysis. He has bodily functions which are those of the animals. But he takes all these things up into his spiritual life. He makes sex a thing of sacred intimacy, or a thing of base degradation, which no animal does. He makes eating and drinking an occasion of social ceremony and culture. To his body he assigns a dignity, so that it is more than the means whereby he experiences physical pleasure or pain: It is a symbol of spirit, so that a blow in the face is more than attack, it is an insult. The spirit of man subsumes the whole of his natural life, making of it either a glory or a disgrace.

Religion is concerned with man as spirit; but this cannot mean a mere "spiritualism." It is with the blessing of the natural that religion is also concerned, because it is concerned with both natural and supernatural in a manner differing from that in which any other human activity is concerned with them. It does not teach the techniques of farming, building, manufacture, or politics. But while it is concerned

with the purpose to which each technique is put, it is equally concerned with the inclusive purpose of them all. It is concerned with the true use of *things*; and it is concerned with the cohesion of community. And these can be secured only by the constant emphasis upon the supernatural end of life. Thus religion involves a priestly task because it is the central interpretation of the human situation and man himself has a natural priestly task in the universe, to employ the natural for supernatural purpose.

"MASSIFICATION"

Our great problem today arises from the modern divorce of life from religion and religion from life, a phenomenon unprecedented in human history, at least in its present scope and intensity. We have, first, the dissociation of the natural activity of man from any sense of his own priestly function; and, secondly, the false cohesion of the community around non-religious purposes—if, indeed, it can be called "cohesion" at all. Many sociologists are calling it just "massification." This deprives the priesthood of the church from its true relation, in fact it tends to deprive it of any relation, with the natural world of man's life existing around us. The natural is presented to us today in grossly unnatural forms. Today we have neither a Christian community which is the whole community, which is what mediaeval Christendom at least tried to be; nor a Christian community, living as a community, within a secularized society, which is what the Apostolic Church in some sense attempted. We have a Church struggling to keep together, for purposes of worship,

a number of people abstracted for those purposes from a society whose natural activity is divorced from worshipful ends. All we do is to provide some vague recommendations as to how they are to live Christianly within the modern secular mass. Thus the priestly task of the blessing of the natural is not understood.

The natural life of man in the world takes two main social forms, based upon the two tasks of growing things and making things: agriculture and industry; country and city. (We may place mining with industry, and fishing with agriculture.) In the days of Christendom, when there was a community which at least believed itself to be Christian, there were clear signs that the priestly nature of farming and craftsmanship was recognized, for the priest of the Church was called in to give the evidence of the recognition. In the blessing of the fields, the ploughing and sowing, in the blessing of the sea and the boats, in the prayers for seasonable weather and good harvests, the intimacy of the relation between the natural and the supernatural was declared. It was declared, likewise, by the chapels of the trades in the churches, and by the choosing of a patron saint for each of the crafts. But the modern world has been content to see the natural community in its natural tasks proceed unblest, unguided by the Spirit of God, besotted with the idolatry of money, until it has seen a vast paralysis creeping upon town and country in world unemployment, relieved only by the hectic St. Vitus dance of "war-production." It has seen the creature man threatened as never before.

The form assumed by the problem in

America is no doubt different from that which it presents in England. But it is significant that in England two movements, with no conscious relation between them, have arisen in very recent days. First we have the "Church and Countryside" propaganda, which is already producing the revival of the old country festivals in association with the Church: a conscious perception that the necessary revival of agriculture in England must have the Church as its head. On the other hand, the almost complete divorce of industrialism from any recognition of the relation between industry and religion, is being answered by the demand that in great industrial concerns there shall be provision, not only for a doctor and a nurse, but for a chaplain. In some factories and large offices, there is now to be found a chapel. There are dangers here, and difficulties. The whole subject is vastly complicated with the problem of the location of industry, town-planning, the dispersal of population from the present huge urban sprawls.

That is to say, the precise methods to be adopted in the blessing of the natural must depend to some extent upon the nature of the future English economy. But the problem itself remains clear. How in England, or in America, or in any other land, is the Church of God to illumine the daily life of man, by associating that life with prayer? How is the priestly Church to bring to the natural community the blessing of the supernatural? How is work to recover a conscious consecration? Of one thing we may be sure: when industry begins to seek that consecration, we shall see the true industrial revolution.

The Living Church For Lent

Has an exceptionally fine schedule of articles. Dean Yoder of the Indianapolis Cathedral conducts our weekly devotional column for laymen, on the subject, *The Prayer and Spiritual Health*. We are offering a series of editorials on the Forward Movement theme for the season, *The Christian Doctrine of Man*, and in addition we have a number of special articles of a devotional nature.

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Quadruplets and Wives

THE BIRTH of a baby is a happy event. The birth of four babies is a quadruply happy event, even when they come into the world in the unfortunate circumstances of the quadruplets born out of wedlock to an American soldier and a British girl, as described in detail on the front page of newspapers throughout the country. It has been well said that there are no illegitimate children—only illegitimate parents.” The death of one of the children, a loss which the whole world shares, makes us loath to comment on the story; but the romantic and shameless tone of the newspaper accounts requires some notice by the religious press.

For, as all right-thinking people welcome these little ones into the world, the fact must be recognized that their father has not hesitated to break one of the most solemn obligations that a man can assume; and in doing so he has not only morally wounded one woman in Pittsburgh, but has cast a shadow over the future of every wife with a husband overseas.

When the soldier was married, his wife became a party to the union on one understanding—that for better or for worse, her future was inextricably bound up with this man. As a Catholic, she would have repudiated with her whole being the idea that marriage could be undertaken on a trial basis, or as a stop-gap until a more attractive mate could be found. Her life has now been wrecked—perhaps for ever. Whether, for the sake of the four children, she should go through the forms of a divorce in which she does not believe is a matter for her decision and that of her own spiritual adviser. But, for the sake of other soldiers’ wives, she might be well advised to refuse.

Meanwhile, many American soldiers serving overseas have young wives at home, living circumscribed lives as they wait for their husbands’ return, dreaming and planning for the future which will begin on that day. Many young husbands overseas are similarly carrying their wedded life in their hearts and their hopes. The birth of these children does not come as a joke, or as a gay romance, when it tears down the solemn promises on which thousands of lives are based. It may be a wise and self-denying act for the young wife in Pittsburgh to stand by her half of the bargain, no matter what the cost in sentimental sympathy for those who have wronged her, no matter how desolate the prospect of the future. The sanctity

of Christian marriage is the guardian of the happiness of many thousands of men, women, and children. It cannot be lightly set aside to produce a conventional upbringing for one family, no matter how unfortunate the results to those innocents who did not deserve to come into the world under a cloud. But the blame for the cloud does not belong to the wife, and no effort of hers can completely dispel it.

Perhaps the wide publicity given to these events, however sloppy the tone of much of it, will serve one good purpose: it may cause some young people who are considering marriage now to decide to wait until the war is over and they can establish a normal home. The conditions of military life are a real strain on the marriage bond, and those who are not yet married are in need of just such a warning as this.

Understanding Ourselves

HAVING concluded our discussion of the dogmatic bases of the Christian doctrine of man, we shall proceed in later issues to a study of some of their implications. The next editorial in the series will be a discussion of human purposes and goals in nature and society.

Meanwhile, we should like to direct readers’ attention to the articles on subjects related to the doctrine of man which we are publishing as part of our Lenten schedule. The Coming Task of the Church by Fr. Peck, which is concluded in this issue, will be followed by What Can the Parish Do?—At Work, at Worship, in the World, by the Rev. John O. Paterson. Last week, Creative Prayer, by the Rev. Laird Wingate Snell, discussed the way in which prayer fits the human will into the divine will. Next week, Christianity and Freedom, by Chaplain C. Leslie Glenn, will discuss the relation between the Christian Church and democracy.

In our book number, we reviewed a number of books especially relevant to the Forward in Service study subject, including of course the Presiding Bishop’s Book for Lent, *This Created World*, by the Rev. Theodore Parker Ferris.

The “subjective” side of the doctrine of man—the establishment of an individual relationship with God—is on the whole well defined. But the “objective” side—the Christian doctrine of society—is the theme of much thought and discussion and argument today. It is evident that what people do as individuals cannot solve the problems of group relationships; and yet, group conflicts—between nations, political systems, economic groups—are the most urgent problem of today. In the succeeding editorials of the series, we shall attempt to present the main lines of current Christian thought as it addresses itself to the social problems of our times.

Over the Top

ON behalf of the Nursery Shelter children, we extend sincere thanks to THE LIVING CHURCH FAMILY for rallying again to raise the \$4,000 fund which supports 40 British Children at Barton place. As our news columns show, the fund has gone over the top in this past week, and \$7.22 remains to be credited to the objective for 1944. As England becomes the greatest military base in history preparatory to the invasion of the Continent, the work of the Shelter is all the more important. The FAMILY’s generosity in providing a haven for these little ones in the midst of total war is a superb example of Christianity in action.

The Epistle

Fourth Sunday in Lent

“CHILDREN of the free.” St. Paul’s allegory points a great truth of our religion, that we are free to serve God without following a system of external observances. The new Covenant gives us a spiritual freedom by uniting us to Christ. It is the act of God that makes this possible, but it is our faith in Him that keeps us in this freedom. We can be no less obedient to God than were the faithful Jews, but our obedience is shown by a willing acceptance of all God asks of us, not by keeping a multitude of laws. We are free to show our love to God in any way we can find. We are free to develop. We are free to grow in the knowledge of God. We must seek to use this freedom by utilizing every help God offers us. The Holy Communion is one of the chief ways to show love to God and at the same time gain renewed power to serve Him.

Mothering Sunday

Too frequently, we feel, some of the loveliest traditions of our Church are either not passed on, or are not even known so as to be passed on. The Prayer Book has no Feast Day called "Shrove Tuesday," but what Catholic of us would ever pass up that God-given privilege of being "shriven" on that day, by our confessions before a priest? So, too, with "Mothering Sunday," or "Refreshment Sunday," which comes, traditionally, on the Fourth Sunday in Lent.

On that day, we may, if we choose, break our Lent Rule of Fasting and Abstinence, refresh ourselves, and re-gird our loins for the balance of Lent, and the rigors of Holy Week. But tradition leaves us something far less selfish, and even more satisfying than that mere suggestion of personal comfort and gratification. From the earliest days, that Sunday was always the occasion for the children of the family, especially those who had left the home and lived elsewhere, to come back home, bringing their mother, as a symbol, a little cake, or offering of some sort as an expression of their love for her, their mother.

It takes but a second's thought for us to enrich that priceless old tradition a thousand-fold. Remember your mother, if alive, by every manner of means. Send her a cake, and tell her why. If not that, then send her your love by mail, or wire, for, truly, this is The Church's Mother's Day, and all others are merely trixy, mushy, commercialized schemes, concocted not by The Church, but by the same sort of brainy souls who evolve such feasts (?) as "National Apple Week," or "Homecoming Week."

Do you want a suggestion as to how we all can very really celebrate Mothering Sunday? Mother Church can well be remembered by you, with great gratitude to God, and by a thanksgiving offering of money and prayer. Remember your mother, if here, by a gift of love; but, if there, by a thanksgiving gift of money for her to Our Lord, Who now has her in His Heavenly care. Truly this can be a rich and rare little celebration of The Church and of the heart for those who love and know their Church's priceless heritage and tradition.

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Change of Name Contemplated

The missionary district of New Mexico and Southwest Texas is hoping to have a new name, "The Missionary District of the Rio Grande." On the suggestion of the Rev. R. H. Channon of the San Juan Indian Mission, Bishop Stoney has asked for a vote from members of the 1944 convocation as an adjourned action of that body, and has received favorable replies from three-fourths of the members of convocation. A memorial asking for the change of name will be presented to the House of Bishops at their next meeting.

The present title is cumbersome, and the Texas part of the missionary district is often slighted by the use of "New Mexico," only, in referring to the district. Bishop Stoney reports that even his certificate of consecration makes him "Missionary Bishop of New Mexico" and omits Southwest Texas altogether. Inasmuch as the Rio Grande flows through the entire district, the proposed title is properly descriptive of the whole jurisdiction and avoids omission or comparison of the two states included in it.

NEW YORK

Seamen's Church Institute To Celebrate Centennial

Three events will mark the celebration of the centenary of the incorporation of the Seamen's Church Institute of New York. On April 12th at 4 p.m. the Institute will hold a centennial service in its Chapel of Our Saviour, at which the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York, vice-president of the Institute, and at present serving as a chaplain in the Navy, will be the speaker. Bishop Manning of New York will officiate, assisted by the Rev. Dr. Harold H. Kelley, director of the Institute.

On April 16th, Bishop Manning has requested prayers in all of the churches of the diocese of New York for the work of the Seamen's Church Institute and for the merchant seamen whom it serves. The Rev. Dr. Robert W. Searle has made the same request through the Greater New York Federation of Churches bulletin for prayers in churches of all denominations. The Institute has for its goal during 1944 the wiping out of the balance of \$100,000 from its building debt and hopes that churches and individuals will make special gifts during the year designated for the Centennial Fund of the Institute.

The third event honoring the Institute's centennial will be an exhibition of New York in the Sail-Steam decade, the 1840's, to be held at the Museum of the city of New York, beginning on April 18th and continuing through May and June. The Marine Museum and the City Museum and the Institute are jointly sponsoring the exhibition, which will contain maritime scenes of 100 years ago, including a replica of the original Floating Chapel, a shipyard where packet ships, early clippers, and

steamers were built, and a shanghaiing scene; also ship models and paintings of the period.

Summer Conferences At Peekskill

Because of transportation problems and rationing, the Board of Religious Education of the diocese of New York will hold its summer conference at St. Peter's School, Peekskill, N. Y., this year. In past years the conference has been held at Ivoryton, Conn., at Incarnation Camp. In so small a community as Ivoryton it would be difficult to secure food for so large a number as the diocesan conference brings together.

St. Peter's can take care of only 75 at once. Therefore, the conference will be divided into two groups: from June 25th to July 1st, and from July 2d to July 8th. Parishes will have an opportunity to choose the week they prefer. The subject will be The Christian and His Vocation. Leaders will be announced later. The Rev. Frank C. Leeming is headmaster of St. Peter's School.

WASHINGTON

Miss Reardon Victim Of Violent Death

Miss Catherine Cooper Reardon, assistant librarian of the Mary Jesup Blair Memorial Cathedral Library, and prominent in Church circles of the diocese of Washington, was murdered March 1st. The crime, which has shocked all the Washington area, was committed while Miss Reardon was at work in the Library building of the Washington Cathedral, which is a separate building at the rear of the Cathedral itself and alongside the College of Preachers.

Julius Fisher, a Negro who had been employed by the Cathedral since December, 1943, has confessed, according to the police, that he beat Miss Reardon over the head with a piece of firewood and then choked her. He is alleged to have said that his victim complained about his failure to clean up the dust under her desk.

Miss Reardon's body was found by her co-workers about 9 a. m. Thursday hidden behind sub-basement steampipes where the murderer had placed it after striking and choking her.

When Miss Reardon, who lived with her widowed mother at 3715 Woodley Road, N. W., just across from the Cathedral close, had not returned to her home Wednesday evening at 9 p. m., a friend reported her to the police as missing. She seldom was at work later than 5 o'clock. The body was not found until a search was made of the Library building the next morning.

Miss Reardon who spent her time in her Cathedral and Church work and taking care of her crippled mother, was born in Alexandria, Va., in 1906, and members of her family are prominent there in civic and Church circles. She and her mother,

Mrs. W. M. Reardon, had lived in Washington for the past 10 years. Her father died when she was a child. Miss Reardon attended Hannah Moore Academy and in 1928 received her B.A. degree from William and Mary College. From September 1932 to September 1935 she was assistant librarian of St. John's College, Annapolis, Md., and had been employed at the Cathedral since 1936.

A communicant of the Church of the Epiphany, Miss Reardon was active in work there especially as a member of the altar guild.

PUERTO RICO

Convocation

By the Rt. Rev. CHARLES F. BOYNTON

★ The annual convocation of the missionary district of Puerto Rico was held in Holy Trinity Church, Ponce, P. R., on the 15th, 16th, and 17th of February. With a larger delegation from the Virgin Islands than ever before, more parishes and missions were represented at this convocation than at any time in the history of the district.

The clergy and laity of Holy Trinity reserved and received the heart-felt thanks of all for the excellent planning and executing of the complicated three-day program of services, entertainment, and meetings. The newly formed mixed choir sang the traditional settings to Evensong the first evening, and special settings written for the occasion by the Rev. Donald F. Gowe, M.D., for the sung Mass the following morning, thus exhibiting another step forward in the advance being made by the Church in Puerto Rico in this important aspect of worship. Bishop Colmore and Fr. Gowe were the officiants at Evensong, and the newly consecrated Bishop Coadjutor, the Rt. Rev. Charles F. Boynton, was the preacher. The Bishop Coadjutor was the celebrant at the Spanish sung Mass on Wednesday morning, and Bishop Colmore celebrated the English Mass on Thursday morning.

The report of the first island-wide Every Member Canvass was most enthusiastically received, and the substantial increase in expectations due to the Canvass was voted 1) to begin to assume the payment of clergy salaries, 2) to extend the domestic missionary program in the island of Puerto Rico, and 3) to meet the increased quota for the general Church program.

Along with the Every Member Canvass, the decision to establish new work in the larger cities of Puerto Rico was the answer given by convocation to the ringing challenge to help support the existing work and to expand into new fields. Gradually, some of the most experienced native priests now serving several missions each in the rural districts will be moved to strategic cities of the island where the Episcopal Church is needed to serve the ever increasing number of its faithful who have moved to the industrial areas. These priests will be replaced by trained lay readers, working full time, who will thus continue the unbroken pastoral work in rural areas for which the Episcopal Church has been so

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Every ordained priest in the church remembers some individual—or individuals—who helped prepare him, directly or indirectly, for the priesthood. The author states: "... I have only tried to narrate the tale of my personal contacts with six men [one Bishop, five Priests] to whom I owe great gratitude." Clergymen and Laity will be interested and amused by this exceptional, readable English publication.

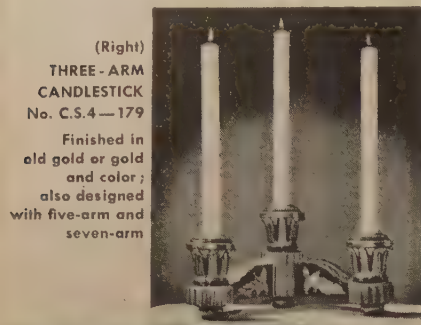
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famous since its arrival in Puerto Rico. The missions, manned by full time lay workers, will be ministered to sacramentally by the priests located in the near-by cities. Regional conferences and periodic schools of religion will bring the sacramental ministry and the lay ministry together to the mutual advantage of both groups. It is hoped that the new work in the cities will soon be in a position to aid materially in the support of the expanding lay ministry in the country. The district voted to assume the entire financial responsibility of the future country work.

Convocation also went on record officially as approving the Gallardo Plan for religious education in Puerto Rico. This plan, now under discussion in governmental circles, involves the releasing of children from school so that they may attend their respective churches for religious education during the week. At the present time this plan is supported by the Roman Church and the Episcopal Church only, all the Protestant Churches being violently opposed.

Two new continental workers recently arrived from the States were introduced to convocation: Miss Emma Twiggs, now working in St. Paul's Church, Fredrickstad, V. I., and Miss Violet Powell, newly appointed director of St. Andrew's Craft Shop.

With new workers on hand, with others appointed and ready to come, with plans for a new agricultural school at Quebrada Limon to begin this fall well along, with the new domestic program calling for the placing of one priest in a city and two lay readers in rural missions during 1944, with the great spiritual power of the recent Every Member Canvass still to be harnessed, it is most sincerely believed that the Church in Puerto Rico and the Virgin Islands will make no small step Forward in Service during the coming year.

ELECTIONS: Deputies to the provincial synod: The Rev. Canon Aristides Villafane, M. Merwin; alternates, the Rev. J. E. Blake, Vall Spinosa. Executive council: The Rev. Frs. J. E. Levo, J. A. Swinson, J. P. Ruiz, J. Garrett; Messrs. C. A. Anduze, A. Francis, L. Garcia, A. Escabi.

cause of paying the debt as rapidly as possible.

That same day Bishop Strider went to St. Mark's Church, War, W. Va., a mission of St. Luke's, for the first episcopal visitation to that church since its founding in 1940. There he confirmed a class of five persons.

ROCHESTER

Robbers Apprehended

The two robbers who forced Mrs. Elizabeth Sibley Gonzalez, daughter of Harper Sibley, active Churchman, of Rochester, N. Y., to drive them to a lonely farmhouse near her home on February 28th, were apprehended on March 2nd and have confessed their part in the crime.

Mrs. Gonzalez, who is making her home with her parents, while her husband, Lieut. Michael I. Gonzalez is serving with the armed forces, was driving to work at the Eastman Kodak plant when the two 18 year old youths entered the car at a stop-light and forced her at the point of a gun to drive them to the deserted farmhouse. In the struggle that resulted she gained possession of the gun, but was unable to shoot it because she did not understand how to release the safety catch. After having been beaten she was left for dead in a pool of water. One ring was stolen from her, but two were overlooked.

In confessing the beating and the robbery, the young men said their first intention was to steal the car, but they decided that they would have to kill their victim, or she would give an alarm. No other motive was involved. One of the boys is said to be dying of tuberculosis; the other is an amateur boxer.

Mrs. Gonzalez was to be released from the hospital on March 5th, where she has been treated for head and face injuries. Her husband is expected home on leave from Panama, where he is stationed with the Navy. Mr. Sibley, her father, is in South America on USO business.

ALABAMA

Legacy

Part of a \$5,000 legacy to Christ Church, Mobile, will be used to install a stained glass window in memory of the family of the donor, Miss Willey Creagh, as she requested before her death.

ARIZONA

A Half Century

In the Priesthood

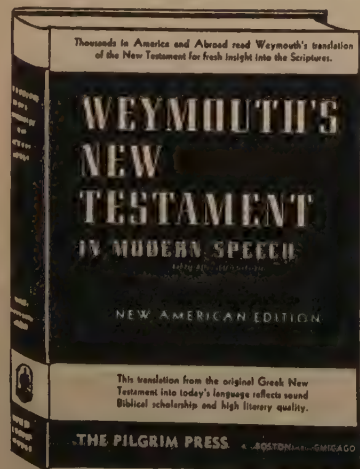
The 50th anniversary of the ordination to the priesthood of the Rev. Dr. Edward Wilson Averill, retired dean of St. Paul's Cathedral, Fond du Lac, Wis., is to be marked at Trinity Cathedral, Phoenix, Ariz., on March 12th. Dr. Averill is to be the preacher at the 11 o'clock service. With his wife, the former Carrie E. Brownell, and two of their daughters, Mary and Paula, he has established a home in Phoenix since his retirement and is one of the canons of Trinity Cathedral,

WEST VIRGINIA

Consecration

The hardworking men and women of St. Luke's Church, Welch, W. Va., in the heart of the coal-mining district, saw their sacrifice, thrift, and wisdom over a long period of time rewarded January 9th when their church was consecrated by Bishop Strider of West Virginia. He was met at the door by wardens Dr. R. V. Shanklin and L. A. Osborn, and the sentence of consecration was read by the rector, the Rev. Andrew B. Jones.

After an indebtedness of 18 years, St. Luke's is now free of debt. During this time J. Randolph Tucker, a trustee, has been the receiver of money for the reduction of the debt. There was never an actual mortgage on the property because some of the vestrymen signed the note for the church. Parish organizations and individuals have subordinated the desire for improvements to the church building to the



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continuing to exercise his ministry there, and especially at St. Paul's, a mission of the cathedral.

PENNSYLVANIA

School of Religion

A School of Religion, sponsored by the Church Club of Philadelphia, is being conducted on 13 Monday evenings in the parish house of the Church of the Good Shepherd, Rosemont, Pa. The course began January 24th and includes four lectures on "Fundamental Religious Concepts," which are being given by the Rev. Mr. E. Frank Salmon, rector of the Church of the Holy Trinity, Philadelphia, as well as six lectures on "The Life of Our Lord Jesus Christ," by the Rev. Dr. Allan MacEachlan Frew, pastor of the Ardmore Presbyterian Church; and three lectures on "Church History in Outline Under the Old and New Covenants," by the Rev. Leicester C. Lewis, S.T.D., rector of the Church of St. Martin-in-the-Fields, Chestnut Hill, Pa.

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DELAWARE

Bishop McKinstry's Fifth Anniversary

The fifth anniversary of the consecration of Bishop McKinstry of Delaware was kept in the Cathedral on February 17th, when the Bishop celebrated the Holy Communion, assisted by Canon Joseph H. Earp. The following day the Bishop was the guest of the clergy at a luncheon in the Hotel DuPont, Wilmington, Del.

DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."*

Clarence A. Bull, Priest

The Rev. Clarence A. Bull, retired rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., died February 24th at the age of 73.

The Rev. Mr. Bull was born in Mt. Vernon, N. Y., the son of Richard B. Bull and Emma Hopps Bull. He attended St. Stephen's College at Annandale-on-Hudson, N. Y., and Bard College, Columbia University. After being ordained deacon in 1898 he went to the Church of Our Saviour, Plainville, Conn. He was ordained to the priesthood in 1899.

In 1901 the Rev. Mr. Bull was called to the Church of the Good Shepherd in Binghamton, N. Y., where he served until 1909. For the same period of time he was a trustee of the House of the Good Shepherd, holding the position of vice president of the board of trustees from 1906 to 1909. He was also chaplain to that organization. He became rector of the Church of the Holy Comforter in 1916.

Mrs. Henry Edward Chase

Mrs. Henry Edward Chase, widow of the late Rev. Henry Edward Chase of the diocese of Eau Claire, died at her home in Springbrook, Wis., February 25th.

Born Hannah Maria Townsend Anketell, daughter of Roger and Hannah Youngs Anketell, in Newark, N. J., September 7, 1857, she came with her family to Delafield, Wis., at an early age. There for many years her family was active in the affairs of St. John Chrysostom's parish.

In 1893 she was married to Fr. Chase, who was then an instructor at Nashotah House. Throughout her long life she was closely associated with him in his work at Nashotah and Delafield, in Grace Church, Hinsdale, Ill., and in rural missionary work in northern Wisconsin.

She is survived by two daughters, Mrs. Earl Grissel of Springbrook, and Miss Jane K. Chase of Portland, Ore., and one sister, Mrs. B. G. Edgerton of Champaign, Ill., and a brother, Louis Anketell of Nampa, Idaho.

Funeral services were held in St. Luke's Mission Church, Springbrook, Wis., on February 29th, with interment in St. Luke's Cemetery.

*A new Anthem for
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One hope, one faith, one love, restore
The seamless robe that Jesus wore.
"O Lord, forgive our severing ways,
The rival altars that we raise,
The wrangling tongues that mar Thy praise.
"Suffice it now, in time to be
Shall holier altars rise to Thee.—
The world one broad humanity!
"A sweeter song will soon be heard,—
The music of the world's accord."
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SEMINARIES

Dean Richards Resigns

From DuBose School

The resignation of the Very Rev. Albert G. Richards as dean of the DuBose Memorial Church Training School, Monteagle, Tenn., was announced by the board of trustees, meeting recently in Chattanooga, Tenn. Dean Richards' resignation was due to ill health and became effective March 1st.

He has been head of the DuBose School since 1930 and has served not only as administrator but also on the faculty of both the theological and academic departments, teaching the courses in theology, homiletics, and mathematics.

During the time in which he has been dean of the DuBose School, Dr. Richards' astute administrative policy and fund-raising ability, which have enabled this institution to weather the financial difficulties characterizing most theological schools during the past decade have been commented on frequently. In addition to administrative and teaching duties Dr. Richards was chaplain of the Church of the Holy Comforter, Monteagle, and was responsible for the farm operated in connection with the school.

The Rev. E. Dargan Butt, rector of the Winchester County Mission Field and instructor at the Theological School of the University of the South, has been elected by the board of trustees to succeed Dean Richards. The Rev. Mr. Butt has not yet accepted the appointment.

COLLEGES

Duke University Announces Mail Order Library for Clergy

The Duke University Divinity School has announced the establishment of a loan library which will be operated on a mail order basis for ministers throughout the southeast.

Funds have been made available for the purchase of duplicate copies of books in the Divinity School library, and under the new loan plan a minister of any denomination may borrow two books at one time for a period of one month, the only expense being the payment of the return postage on the books.

Lists of available new books will be furnished interested ministers at regular intervals, but requests need not be confined to books appearing on the list. Any book in the Divinity School library, except certain rare copies and those reserved for classroom purposes, may be obtained through the loan library.

In announcing the new plan, Dean Paul N. Garber said that the loan library is

CHURCH CALENDAR

March

12. Third Sunday in Lent.
19. Fourth Sunday in Lent.
25. Annunciation B.V.M. (Saturday).
26. Fifth (Passion) Sunday in Lent.
31. (Friday).

designed to acquaint ministers with the hundreds of good religious books being published each year, and at the same time make them available to the preachers.

The Duke Divinity School library is said to contain the largest collection of religious and related material in the South.

Conference for College Women Held at Wellesley

Capacity registration was received for the vocational conference for college women held in St. Andrew's Church, Wellesley, Mass., February 25th to 27th

SCHOOLS

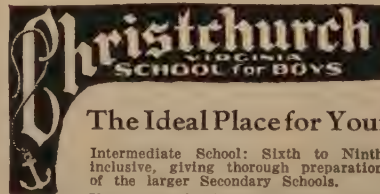
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Under the auspices of the National Councils College Work Division, the Woman's Auxiliary, Church Society for College Work, Commission on College Work in Province I, and in cooperation with the New England Student Christian Movement.

The purpose of considering vocational opportunities for women within the church was ably presented by such leaders

Miss Helen Turnbull, secretary for college work in New England; Miss Eleanor Snyder, assistant in college work Northampton; Miss Helen Skiles, former missionary in Japan; Mrs. Helen Merrick, field secretary for social work; and Miss Frances Young of the national department of Christian Education. Dr. Helaine Case summed up the needs and gave call in "What Does This Say to Us?" There was also a panel discussion on Christian Marriage.

The Rev. Philemon F. Sturges, rector of the parish, was the chaplain, and the sermon on February 27th was preached by the Rev. Robert Rodenmayer of Northampton. College girls themselves headed the planning board including Mary Howard, Wheaton '44, chairman; Joan Dawns, Wellesley '44; Elizabeth Howell, Radcliff '44; Janet Kedney, Smith '44; Helene Schnurcush, Boston University '45; and Jean Van de Bogart, University of New Hampshire '44.

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PUBLIC SCHOOLS

Released-Time in California

Thirty communities in northern California have recently launched week-day religious education classes.

San Jose, with more than 1,400 children attending classes, is leading the organized effort. The city of Fresno has the first full-time teacher in the non-Roman school, and Eureka has started the first class in the junior high school age group.

Led by the Rev. Wendell Kramer, chairman of the committee on Weekday Religious Schools for Northern California, the Northern California Association of Week-Day Schools of Religion has been organized to unify the work and attempt to keep schools at a high standard of efficiency.

The new state law provides for week-day religious classes, but final decision lies with local boards of education.

CHANGES

Appointments Accepted

BESTE, REV. W. HARRISON, formerly curate at the Church of the Advent, San Francisco, Calif., is to be on the staff of Trinity Cathedral, Nassau, Bahamas, before Easter. Address: Addington House, Bahamas, B. W. I.

BROWN, REV. LLOYD D., formerly of the diocese of Niagara, Canada, is to be assistant at Calvary Parish, Memphis, Tenn., effective about March 15th. Address: 102 N. Second St., Memphis 3, Tenn.

GOODWIN, REV. HOOPER R., formerly rector of Trinity Church, Tilton, N. H., and priest-in-charge of St. Jude's Church, Franklin, N. H., is to be rector of Grace Church, Mohawk, N. Y., effective April 1st. Address: 7 East Main St., Mohawk, N. Y.

HARTUNG, REV. GEORGE F., formerly deacon in charge of St. Mark's Parish, South Milwaukee, Wis., is to be rector of St. James' Church, Lewistown, Mont., effective June 1st. Address: St. James' Church Rectory, Lewistown, Mont.

LLOYD, REV. O. H. G., formerly of All Saints' Church, West Plains, Mo., is now assistant minister of St. Paul's Church, Jackson, Mich. The Rev. Mr. Lloyd will assist the Rev. Howard V. Harper in the work in Jackson County consisting of St. Paul's Parish and a number of smaller stations.

MARTIN, REV. ROBERT D., is now curate in Christ Church, West Haven, Conn. Address: c/o Mrs. Hugh B. Kennedy, Rosemary Court, Woodmont, Conn.

MARTIN, REV. THADDEUS P., formerly rector of St. Timothy's Church, Wilson, N. C., is to be rector of St. Athanasius' Church, Brunswick, Ga., effective March 15th.

MERRY, REV. ROBERT ETHAN, formerly vicar of St. Matthias' and St. Andrew's Churches in Trenton, N. J., and chaplain to the State Hospital for the Insane, State Reform School for Girls, and State Prison, has accepted a call to become canon of St. Paul's Cathedral, Buffalo, N. Y., effective April 9th.

PUGH, REV. ERNEST, formerly rector of St. John's Church, Somerville, N. J., is to be rector of Christ Church, Plymouth, Mass., effective March 15th.

RANDOLPH, REV. JOHN J., formerly rector of All Saints Church, Meriden, Conn., has accepted a call to the Church of the Redeemer, Elgin, Ill., effective March 19th.

ROSENTHAL, REV. WILLIS M., formerly priest-in-charge of Christ Church, Kalispell, Mont., is to be rector of St. Philip's Church, Coral Gables, Fla., effective March 15th.

SMITH, REV. BANCROFT P., formerly curate at Grace Church, New Bedford, Mass., is now vicar of St. Paul's Mission, Yuma, Ariz. Address: 641 First Ave., Yuma, Ariz.

STAINS, REV. RUSSELL B., formerly rector of

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PRIEST—Available for supply until September 1st. Reply Box K-1856, The Living Church, Milwaukee 3, Wis.

RETREATS

MID-LENT RETREAT for women: Sunday, March 19th, St. Clement's Church, Philadelphia, beginning with Mass at 8, and ending at 4 P.M. Conductor, the Rev. Father Rector. Reservations for breakfast and lunch should be made with the Sister-in-Charge, 110 N. Woodstock Street.

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

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THE LIVING CHURCH

the Church of St. Mary the Virgin, San Francisco, Calif., is to be rector of St. Mark's Church, Berkeley, Calif., effective May 1st. Address: 2314 Bancroft Way, Berkeley, Calif.

THOMAS, REV. J. MOULTON, formerly of Trinity Church, Williamsport, Pa., has accepted a call to St. Matthew's Church, Wheeling, W. Va.

THOMAS, REV. WILLIAM R. F., formerly rector of St. John's Church, Decatur, Ill., is to be rector of St. Paul's Church, Albany, Ga., effective April 1st.

TONGUE, REV. ALAN H., formerly priest-in-charge of St. James' Church, Jermyn, Pa., and St. Ann's Chapel, Winton, Pa., is to be rector of St. Andrew's Church, Walden, N. Y., and St. Andrew's Chapel, Montgomery, N. Y., effective March 15th. Address: 15 Walnut St., Walden, N. Y.

WOODROW, REV. J. M. B., formerly rector of All Saints Parish and St. Andrew's Parish, with residence at Leonardtown, Md., is now rector of St. Paul's, Severn Parish, Crownsville, Md.

WYATT-BROWN, REV. CHARLES M., JR., formerly assistant rector at the Church of the Good Shepherd, Jacksonville, Fla., is now rector of Grace Church, Waycross, Ga.

Military Service

SIMPKINS, REV. ST. JULIAN A., JR., formerly chaplain in the Army, is to be priest-in-charge of Emmanuel Church, Memphis, Tenn., effective April 1st. Address: St. Paul and Cynthia Place, Memphis, Tenn.

The following have been appointed chaplains in the U. S. Naval Reserve during the month of February:

REV. ANDREW CLIFFORD LONG
REV. WOOD BOWYER CARPER
REV. JOHN ARMSTRONG WRIGHT

Change of Address

CARPENTER, REV. JERRY ECHOLS has moved to 24730 Lake Shore Blvd., Euclid 17, Cleveland, Ohio.

MANN, Rt. Rev. ALEXANDER, D.D., retired Bishop of Pittsburgh, has moved from 5565 Aylesboro Ave., Pittsburgh, Pa., to 451 Pultney St., Geneva, N. Y.

Ordinations

PRIESTS

DELAWARE—The following were ordained to the priesthood by Bishop McKinstry of Delaware at St. James' Church, Newport, Del., February 24th:

The Rev. ALEXANDER W. BOYER, who was presented by the Very Rev. Dr. Hiram R. Bennett, will continue as priest in charge of St. James', Newport.

The Rev. JOSEPH TATNALL, who was presented by the Rev. Kenneth Albaugh, has been vicar of St. Anne's, Middletown, Del., and has been placed in charge of All Saints, Delmar, Del., and St. Mary's, Bridgeville, Del., with residence at the latter place.

The Rev. Paul Kellogg preached the sermon.

KENTUCKY—The Rev. ALVIN L. KERSHAW was ordained to the priesthood March 5th in Christ Church, Bowling Green, Ky., by Bishop Clingan of Kentucky. He was presented by the Ven. Harold J. Weaver. The Rev. Dr. Bayard H. Jones preached the sermon. The Rev. Mr. Kershaw is to be rector of Christ Church, Bowling Green, Ky. Address: 429 Twelfth St., Bowling Green, Ky.

Resignations

BRUNTON, REV. FRANK M., has resigned his charge of Christ Church, Bradenton, Fla., effective

May 14th, when he completes 15 years of leadership. Fr. Brunton plans to live in Canada during the summers, taking part-time duty in St. Bartholomew's Church, Toronto. He hopes to return to South Florida for the winter months, taking charge of some part-time mission.

PATTISON, REV. DR. HAROLD, has been serving as locum tenens in St. Matthew's, Wheeling, W. Va. Now that the Rev. J. Moulton Thomas has accepted the call to St. Matthew's, the Rev. Dr. Pattison expects to leave for his home on Long Island soon.

Marriages

ROSENTHAL, REV. WILLIS M., was married to Miss Patricia Gibbons at the bride's home in Eureka, Mont., on February 17th by the Rev. George Taylor. Mrs. Rosenthal is the daughter of Mr. and Mrs. Walter S. Gibbons of Eureka.

DOREMUS, REV. FRANK, was married to Miss Jean Elizabeth Fishburne in St. John's Church, Savannah, Ga., January 25th by Bishop Barnwell of Georgia. Mrs. Doremus is the daughter of Mrs. Fishburne and the late Dr. C. C. Fishburne of Darien, Ga. They will reside in Jesup, Ga.

Deposition

WEBSTER, REV. STEPHEN was deposed from the ministry by Bishop Sherrill of Massachusetts on February 21, 1944, in accordance with the provisions of Canon 52, Section 8, and Canon 63, Section 3 (d).

Correction

The Rev. BURKET KNIVETON was ordained to the priesthood on December 21st, 1943, not on January 31st, 1944, as was stated in THE LIVING CHURCH of February 13th.



GO TO CHURCH DURING LENT



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., Bishop

Church of the Advent, 6th Ave. & 20th St., N., Birmingham 3
Rev. John C. Turner, Rector; Rev. B. C. Cooper, Curate (USNR), Conrad Myrick, Assistant
Sun.: 7:30 & 11 A.M.; 6 & 7:30 P.M.; Daily: 12:05-12:25. Holy Days: 10:30. Wed.: 10:30 & 7:30. Fri.: 7:30 & 5.

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. George F. Bambach, Rector
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues., Thurs., Holy Days: 10 A.M.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 H.C.; 11 M.P.; 6 P.M., Y.P.S.L.; Weekdays: 12:05 Noon-Day Service (except Sat.); Fri.: E.P., 5.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

Christ Church, Washington St., Binghamton, N. Y.
Rev. Robert L. Jacoby, Rector
Sun.: H.C. 8, 9:30, 11; Evensong 7:30 P.M.
Weekdays: H.C. Wed. 10:30, Fri. 8; Noonday Preaching Thurs. 12:05.

Grace Church, Church & Davis Sts., Elmira, N. Y.
Rev. Frederick Henstridge, Rector
Sun.: 8 H.C.; 11 Ch. E. & Sermon; 4:30 Choral Evensong; Wed., Fri. & H.D.: 9:30 A.M. H.C.
Other services as announced. Confessions Saturdays 7:30 P.M. & by appointment.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.

Rev. Harold E. Sawyer, Rector; Rev. E.B. Pugh
Sun.: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri. 7:30 H.C.



ST. AUGUSTINE BY THE SEA
SANTA MONICA, CALIF.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, Rector
Sun.: 8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

St. Luke's Church, Hinman & Lee, Evanston
Rev. Frederick L. Barry, D.D.
Sun.: H.E. 7:30, 8:30, 9:30, 11 with Sermon; Daily Eucharist 7:30, Wed. 7:30 & 10; Saints' Days 7:30 & 10.

COLORADO—Rt. Rev. Fred Ingle, D.D., Bishop

St. John's Cathedral, 14th & Clarkson, Denver
Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon
Sun.: 7:30, 8:30, 9:30, 11 A.M.; 4:30 P.M. Weekdays: Wed. 7:15 A.M., Thurs. 10:30 A.M., Holy Days 10:30 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

Christ Church Cathedral, Main & Church Sts., Hartford

Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook, Rev. J. P. Coleman
Sun.: 8, 9:30, 10:05, 11 & 8 P.M.; Weekdays: Mon. & Thurs. 9; Tues., Fri., Sat. 8; Wed. 7 & 11.

St. Mark's Church, New Britain

Rev. Reamer Kline, Rector
Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service; Wed. evenings in Lent 7:45; H.C. Wed. 10 A.M. & Fri. 7 A.M., Intercessions Thurs. 10 A.M.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.

All Saints', Rehoboth Beach, 9:30 A.M.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

All Saints' Church, 7th Ave. & 7th St., Brooklyn
Rev. Nelson F. Parke, Rector

Sun.: 8, 9:30 & 11. Special Lenten Service Sun. at 8 P.M. Weekdays: Tues. 7 A.M., Thurs. 10 A.M., Fri. 10 A.M. H.C.



GO TO CHURCH DURING LENT



LONG ISLAND—Cont.

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 A.M. & 5 P.M.; Thurs.: 10 A.M., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:15 A.M., Saints' Days, 10 A.M. Choir of Men and Boys

St. Paul's Church, Glen Cove, L. I.
Rev. Lauriston Castleman, Rector
Sun.: 8 & 11 A.M.
Saints Days & Holy Days: 10 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 So. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, D.D., Dean; Rev. Robert MacL. Key, Canon Precentor
Sun.: 8, 9 & 11 A.M. & 5 P.M. Weekdays: 9 A.M., Thurs. 10 A.M.

St. Augustine by the Sea & St. Ambrose Chapel, 1227 4th St., Santa Monica, Calif.
Rev. W. N. Pierson, Rev. D. J. Gallagher
Sun.: 7:45, 9:30 & 11 A.M., 4:30 & 7:30 P.M.; Weekdays: Daily 9:30 A.M.; Thurs., 7:45 A.M.

Grace Church, Figueroa at 78th St., Los Angeles
Rev. Douglas Stuart, Rector
Sun. Masses: 7:30 & 11; Tues. & Thurs. at 7; Wed. at 10; Sun., Wed.: Evensong & Litany at 8; Fri. Stations of Cross at 8.

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

St. Peter's, Park Ave. & Monuments St., Baltimore
Rev. Reginald Mallett, Rector
Sun.: 8, 9:30, 11 A.M. & 4:30 P.M.; Daily Mass: 7:30 A.M.

St. David's, 4700 Roland Ave. at Oakdale Rd., Baltimore 10, Md.
Rev. R. T. Loring, Rev. R. A. Walke
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Mon., Tues., Wed. & Fri.: 7:30; Thurs. 10.

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller
Sun.: 7:30, 9:30, 11, 8; and daily.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

All Saints' Church, Peabody Sq., Dorchester, Boston
Rev. A. W. P. Wylie, Rector; Rev. H. J. T. Mueller, Assistant
Sun.: H.C. 7:30; Ch. Sch. Mass 9:15; High Mass & Sermon 11; Daily: 7 H.C.; Fri. in Lent: 8 P.M. Stations of the Cross & Benediction.

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison, Wis.
Rev. J. O. Patterson, Ven. E. M. Ringland
Sun.: 7:30, 9:30 & 11; Weekdays: 5 P.M.; Holy Days: 7:30 & 10

St. Mark's, 2604 N. Hackett Ave., Milwaukee
Rev. Killian Stimpson, D.D., Rector
Sun.: 8, 9:30, 11; Weekdays: Tues. 9:30, Wed. 7:30, Thurs. 10.

MISSOURI—Rt. Rev. William Scarlett, Bishop
Church of the Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild, Rector
Sun.: 8 & 11 A.M.; Wed.: 10:30 A.M.; Thurs. 7:30 P.M.

NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., Bishop; Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop

Grace Church, Broad & Walnut Sts., Newark
Rev. C. L. Gomph, S.T.D., Rector; Rev. V. H. Strohsahl, Curate
Sun.: Masses 8, 9:30 & 11 A.M., Solemn Evensong 4:30 P.M. Daily Mass 7:30 A.M.; Confessions Fri. 10 A.M.; Sat. 11-12 & 5-6 & by appointment.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; 4, Healing Service. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercession for the sick

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion: 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4



ST. PAUL'S PRO-CATHEDRAL
SPRINGFIELD, ILL.

NEW YORK—Cont.

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa
Rev. E. H. Eckel, Rector
Sun.: 7, 8, 9:15, 11 A.M., 5 P.M.
Weekdays (exc. Sat.): 12:05 P.M.; Tues. & Fri. 10 A.M.; Wed. & Thurs. 7 A.M.; Wed. 7:30 P.M.

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Paul's Church, Chester
Rev. Stanley V. Wilcox, Rector
Sun.: 8 & 10:30 A.M.
Weekday: Wed. 10 A.M.

St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., Rector; Rev. William H. Dunphy, Ph.D., Associate Rector
Sun.: 8 & 9 A.M., Holy Eucharist; 10:30 A.M. Matins; 11 A.M. Sung Eucharist & Sermon; 4 P.M. Evensong & Instruction
Lenten Services: Eucharist Daily: 7:30 & 12:10. Also Wed. & Fri. at 7, and Tues., Thurs., & Holy Days at 9:30. Address Daily 12:35 (Mon. through Fri.); Matins 7:15 A.M. Evensong, 5:30 P.M. (Daily); Wed.: Stations of the Cross, 8 P.M.; Fri.: Litany in Procession & Sermon, 5:15 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

St. Paul's Church, Pawtucket
Rev. Harold L. Hutton, Rector; Rev. L. H. Plante, Asst.
Sun.: 8, 9:30, 11 A.M., 12:15, 7:30 P.M.; Fri.: 12:15 & 7:45 P.M.; Holy Days: 10 A.M.

Church of the Epiphany, 542 Potters Ave., Providence
Rev. Francis B. Downs, Rector
Sun.: 8 & 9:15 H.C., 11 M.P. & Sermon; Wed.: 7:45 E.P.; Thurs.: 7:30; Fri. & Saints Days: 9:30 H.C.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D.

St. Andrew's Church, Tampa
Rev. M. J. Bram, Rector; M. O. Nace, Exec. Sec.
Sun.: 7:30 & 11 A.M.; Lenten Services: Mon. 3:45 P.M., Wed. 7:30 P.M., Thurs. 7:30 & 10:30 A.M., Fri. 4 P.M.

St. Stephen's, Coconut Grove, Miami
Rev. Rex Wilkes, Rector; Rev. F. R. Alvarez
Sun.: 8, 9:30, 11 & 12:15. Daily: H.C. 8; except Mon. & Fri. at 10.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sundays: Mass 7:30 & 10:45. Daily, 7:30 A.M.; Wed.: Union with Christ Church, 7:45 P.M. First four at Christ Church & last three at St. Paul's Church.

WASHINGTON

St. Agnes' Church, 46 Que St., N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M., E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.

WESTERN MICHIGAN—Rt. Rev. Lewis Bliss Whittemore, D.D., Bishop

St. Luke's Church, Kalamazoo, Mich.
Rev. Dr. A. Gordon Fowkes, Rev. Wm. W. Reed
Sun.: 8, 9:30, 11 & 5:30; Daily at various hours.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Buffalo
Very Rev. Edward R. Welles, Dean
Sun.: 8 H.C., 9:30 A.M. Ch. Sch. Service, 11 Morning Service & Sermon



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